



THE Instructor

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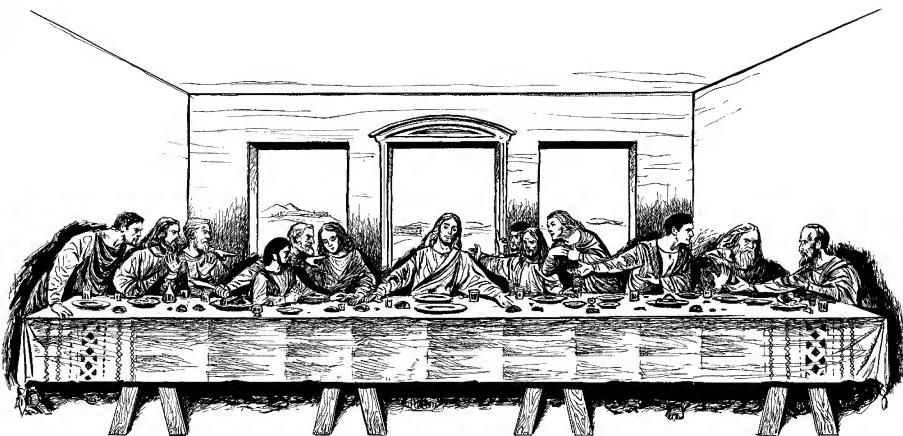
COURSE NUMBER	NUMBER	USES FOR CONTENTS													
		1	1a	3	5	7	9	11	13	15	19	21	24	27	29
1943 S. S. COURSE	IN THANKS FOR OUR HARVEST <i>photo, H. Armstrong Roberts; author, Kenneth S. Bernau</i>	From Cover	11/24 (47)	11/24 (47)											
327	THE LORD'S SACRAMENT <i>by President David O. McKay</i>	•	•	•	•	•	•	•	•	11/10 (41)	•	•	•	•	H L
305	HIDDEN BLESSINGS IN THE WORD OF WISDOM <i>by Elder Matthew Cauley</i>	•	•	•	•	•	•	•	•	11/10 (42)	•	•	•	•	10/13 (38) A H
308	USE THE POWER OF PRAYER AND THE PRIESTHOOD <i>by Elder Matthew Cauley</i>	•	•	•	•	•	•	•	•	11/10 (42)	•	•	•	•	12/1 (27) 11/3 (41) H
310	COURAGE IS REWARDING <i>compiled by Margaret Hopkinson</i>	•	•	•	•	•	•	•	•	11/17 (42)	•	•	•	•	H
312	MAINTAIN YOUR STANDARDS <i>by Marion D. Smith</i>	12/4 (46)	•	10/29 (42)	•	12/8 (46)	•	•	•	11/17 (41)	•	•	•	•	12/29 (48) H
314	FREEDOM TO SUCCEED <i>by Laurence P. Harmon</i>	•	•	10/27 (43)	•	12/8 (46)	•	•	•	11/17 (41)	•	•	•	•	11/10 (35) 11/17 (43) H
316	HOW DO WE CHANGE BEHAVIOR? <i>by Reed F. Bradford</i>	•	•	•	•	11/10 (42)	11/3 (41)	•	•	•	12/1 (42)	10/27 (33)	•	•	12/8 (43) H
318	GUIDANCE FROM OUR PROPHETS <i>by Francis L. Urry</i>	•	•	•	•	11/10 (42)	11/3 (41)	•	•	•	11/10 (35) 11/24 (44)	•	•	•	11/10 (42) A L
320	PENGUINS GOING TO CHURCH <i>George H. Boughn, artist; Paul R. Hopkins, author</i>	•	•	•	•	•	•	•	•	11/17 (41)	•	•	•	•	11/10 (35) 11/24 (44) H L
322	DANIEL HAD COURAGE TO DO RIGHT <i>by Lorrie P. Zell</i>	•	•	12/8 (49)	•	11/3 (44)	•	•	•	•	•	•	•	•	H L
325	"SHE NEEDS ME!" <i>by General Superintendent George R. Hill</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	A H
326	THE OPPORTUNITY OF THE JUNIOR SUNDAY SCHOOL (Superintendents) by General Superintendent	•	•	•	•	•	•	•	•	•	•	•	•	•	A
328	HOW TO COMPASSION IN TEACHING (Teacher Improvement) by Boyd F. Buller	•	•	•	•	•	•	•	•	•	•	•	•	•	A
330	NOWEMBER SUNDAY SCHOOL MUSIC <i>by Alexander Schreiner, Florence S. Allen</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	M A
332	BILLY AND HIS DOG, SHAG <i>by Tadell Neubury</i>	10/6 (40)	•	11/3 (44)	•	•	•	•	•	•	•	•	•	•	H L
333	BLESSINGS FOR MY ANCESTORS <i>by Adah Webster Penues</i>	•	•	9/15 (35)	•	10/20 (35)	•	•	•	10/20 (35)	•	•	•	•	H A
334	HE ACCEPTED THE CHALLENGE <i>by Superintendent Lynn S. Richards</i>	•	•	11/10 (42)	11/24 (45)	•	•	•	•	11/10 (35)	•	•	•	•	H A
336	ARE YOU LIVING ALL OF YOUR LIFE? (4th Quarter Conference Lesson) by Martha Glade	•	•	11/24 (44)	11/21 (45)	•	•	•	•	11/10 (35)	•	•	•	•	8/4 (22) 8/18 (23) A
338	INTERESTED TEACHERS ARE INTERESTING <i>by Lorin F. Whitelight</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	A M
339	LET'S READ THE BOOK OF MORONI <i>by A. Haner Reber</i>	•	•	•	•	•	•	•	•	Special	•	11/19 (32)	•	12/15 (47)	H L
340	lds church schools TODAY (Article and Map)	•	•	11/17 (44)	•	•	•	•	•	11/17 (44)	•	•	•	•	A H
	WARRIOR'S WINDOM <i>by Wendell J. Beck</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	H

Dates indicate the time when enrichment material applies to specific lesson content.
• Indicates material has special value for the course or area though not keyed to a lesson.

First number is the month; second number is the day.
Numbers in parentheses are lesson numbers.

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THE LORD'S SACRAMENT

by President David O. McKay

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

—*I Corinthians 11:27, 28.*

No more sacred ordinance is administered in the Church of Christ than the administration of the Sacrament. It was initiated just after Jesus and the Twelve had partaken of the last supper, and the Saints in the early days followed that custom. That is, they ate before they administered the Sacrament; but that custom was later discontinued by instructions from Paul to the Saints to eat their meal at home so that when they met for worship they might meet as a body of brethren and sisters on the same level to partake of the Sacrament in remembrance of the life and the death, particularly the death of their Lord.

Evaluate, Covenant, and Commune

There are three things fundamentally important associated with the administration of the Sacrament. The first is self-discernment. It is introspection. "This do in remembrance of me," but we should partake worthily, each one examining himself with respect to his worthiness.

(For Course 15, lesson of November 3 and 10, "Christ among the Nephites"; for Course 29, lesson of October 13, "The Sabbath Day"; and of general interest.)

Secondly, there is a covenant made; a covenant even more than a promise. You have held up your hand, some of you; or, if in England when signing a document, put your hand on the Bible, signifying the value of your promise or of the oath that you took. All this indicates the sacredness of a covenant. There is nothing more important in life than that. Until the nations realize the value of a covenant and a promise, and conduct themselves accordingly, there will be little trust among them. Instead there will be suspicion, doubt, and signed agreements, "scraps of paper," because they do not value their word. A covenant, a promise, should be as sacred as life. That principle is involved every Sunday when we partake of the Sacrament.

Thirdly, there is another blessing, and that is a sense of close relationship with the Lord. There is an opportunity to commune with oneself and to commune with the Lord. We meet in the house that is dedicated to Him; we have turned it over to Him; we call it His house. Well, you may rest assured that He will be there to inspire us if we come in proper attire to meet Him. We are not prepared to meet Him if we bring into that room our thoughts regarding our business affairs, and especially if we bring into the house of worship feelings of hatred towards our neighbor, or enmity and jealousy towards the Authorities of the Church. Most certainly

no individual can hope to come into communion with the Father if that individual entertains any such feelings. They are so foreign, particularly, to the partaking of the Sacrament.

The Value of Meditation

I think we pay too little attention to the value of meditation, a principle of devotion. In our worship there are two elements: One is spiritual communion arising from our own meditation; the other, instruction from others, particularly from those who have authority to guide and instruct us. Of the two, the more profitable introspectively is the meditation. Meditation is the language of the soul. It is defined as "a form of private devotion, or spiritual exercise, consisting in deep, continued reflection on some religious theme." Meditation is a form of prayer. We can say prayers without having any spiritual response. We can say prayers as the unrighteous king in Hamlet who said: "My words fly up, my thoughts remain below: Words without thoughts never to heaven go."

The poet, contrasting the outward form of worship, and the prayer of the soul, said:

*The Power, incensed, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well-pleased, the language of the soul,
And in His Book of Life the inmates poor enroll.*
(Burns, "The Cotter's Saturday Night.")

Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. Jesus set the example for us. As soon as He was baptized and received the Father's approval, "This is my Beloved Son, in whom I am well pleased," Jesus repaired to what is now known as the mount of temptation. I like to think of it as the mount of *meditation* where, during the forty days of fasting, He communed with Himself and His Father, and contemplated upon the responsibility of His great mission.

Before He gave to the Twelve the beautiful sermon on the the mount, He was in solitude, in communion. He did the same thing after that busy Sabbath day, when He arose early in the morning after having been the guest of Peter. Peter and others undoubtedly found the guest chamber empty, and when they sought Him they found Him alone. It was on that morning that Peter and others said: "... All men seek for thee." (Mark 1:37.)

Again, after Jesus had fed the five thousand He told the Twelve to dismiss the multitude, but Jesus went to the mountain for solitude. The historian

says, "... when the evening was come, he was there alone." (Matthew 14:23.) Meditation! Prayer!

Meditation in Prayer

I once read a book written by a very wise man, whose name I cannot now recall, which contained a significant chapter on prayer. The author was not a member of the Church, but evidently had a desire to keep in close communion with God, and he wanted to find the truth. Among other things he said in substance:

In secret prayer go into the room, close the door, pull down the shades, and kneel in the center of the room. For a period of five minutes or so, say nothing. Just think of what God has done for you, of what are your greatest spiritual and temporal needs. When you sense that, and sense His presence, then pour out your soul to Him in thanksgiving.

I believe the short period of administering the Sacrament is one of the best opportunities we have for such meditation, and there should be nothing during that sacred period to distract our attention from the purpose of that ordinance.

Reverence during Meditation

One of the most impressive services I have ever attended was in a group of over 800 people to whom the Sacrament was administered, and during that administration not a sound could be heard excepting the ticking of the clock—800 souls, each of whom at least had the opportunity of communion with the Lord. There was no distraction, no orchestra, no singing, no speaking. Each one had an opportunity to search himself introspectively and to consider his worthiness or unworthiness to partake of the Sacrament. His was the privilege of getting closer to his Father in heaven. That is ideal!

Brethren, we recommend that we surround this sacred ordinance with reverence, with perfect order; that each one who comes to the House of God may meditate upon His goodness, and silently and prayerfully express appreciation for God's goodness. Let the sacrament hour be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with his God.

Great events have happened in this Church because of such communion, because of the responsiveness of the soul to the inspiration of the Almighty. I know it is real. President Wilford Woodruff had that gift to a great extent. He could respond; he knew the "still small voice" to which some are still strangers! You will find that when these most inspirational moments come to you that you are alone

with yourself and your God. They come to you probably when you are facing a great trial, when the wall is across your pathway, and it seems that you are facing an insurmountable obstacle, or when your heart is heavy because of some tragedy in your life. I repeat, the greatest comfort that can come to us in this life is to sense the realization of communion with God.

Blessings from Meditation

Great testimonies have come in those moments. It is just such an experience as that which came to my father in the north of Scotland when, as I have told some of you before, he prayed to God to remove from him a spirit of gloom and despondency that overwhelmed him. After a night of worry and restlessness, he arose at daylight and repaired to a cave on the shore of the North Sea. He had been there before in prayer. There, just as the rays of the morning light began to come over the sea, he poured out his soul to God as a son would appeal to his father. The answer came: "Testify that Joseph Smith is a prophet of God!" The cause of his discouragement flashing upon his mind, he said aloud: "Lord, it is enough!"

There are those who knew my father and can testify to his integrity and his honesty. A testimony of that kind has 100-per cent value.

These secret prayers, these conscientious moments in meditation, these yearnings of the soul to reach out to feel the presence of God—such is the privilege of those who hold the Melchizedek Priesthood.

The Sacredness of the Sacrament

There should be nothing during the administration of the Sacrament of an extraneous nature that would prevent us from *remembering* our Lord and Saviour, nothing so worthy of attention as considering the value of the promise we are making. Why should anything distract us? Is there anything more sublime? We are witnessing there, in the presence of one another, and before Him, our Father, that we are willing to take upon ourselves the name of Christ, that we will always remember Him, that we will keep His commandments that He has given us. Can you, can anybody living, who thinks for a moment, place before us anything which is more sacred or more far-reaching in our lives? If we partake of it mechanically, we are not honest; or, let us say, we are permitting our thoughts to be distracted from a very sacred ordinance.

Have sacramental music in preparation up to the moment, yes, but when the prayer is said, and that young priest speaks for us, as he does, then remember

that we are placing ourselves under covenant. It will be ideal if, during the fifteen minutes, every man, woman, and child will think as best he or she can of the significance of that sacred ordinance.

Proper Administration

There is one other point which might be associated with the passing of the Sacrament. It is a beautiful, impressive thing to have our boys administer it. They are the servants; they are waiting upon the Lord; and have come there because they are worthy to officiate if the bishop has spoken to them properly. ". . . be ye clean, that bear the vessels of the Lord." (*Isaiah 52:11*.) If every deacon could sense this, quietly and with dignity he would pass the Sacrament to us.

The Aaronic Priesthood bearer should carry the Sacrament to the presiding officer, not to honor him, but the office, as you would honor the Presidents of the Church. That presiding officer may be the bishop of the ward; if so, let the young man carry the Sacrament first to the bishop. After that, pass it to one after the other who sit either on the left or the right of the presiding officer, not going back to the first and second counselors and then to the superintendent. The lesson is taught when the Sacrament is passed to the presiding officer. The next Sunday, the president of the stake may be there, who is then the highest ecclesiastical authority. Do you see what the responsibility of the deacons and the priests is? There is a lesson in government taught every day. It is their duty to know who is the presiding officer in that meeting that day. Next Sunday there may be one of the General Authorities. Those young men will have in mind the question, "Who is here today, and who is the presiding authority?"

Aspire to Spiritual Communion

But the lesson I wish to leave is: Let us make that sacrament hour one of the most impressive means of coming in contact with God's Spirit. Let us into His presence, and may we sense that nearness, and have a prayer offered in our hearts which He will hear.

God help us so to live that we may sense the reality, as I bear you my testimony it is real, that we can commune with our Father in heaven; and if we so live to be worthy of the companionship of the Holy Spirit, He will guide us into all truth; He will show us things to come; He will bring all things to our remembrance; He will testify of the divinity of the Lord Jesus Christ, as I do, and of the Restoration of the Gospel.

THERE ARE HIDDEN BLESSINGS IN THE WORD OF WISDOM, TOO

by W. H. Bennett*

... And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them....

—Doctrine and Covenants 89:18-21.



One who observes The Word of Wisdom—the Lord's revealed law of health—receives many obvious blessings such as might be reflected in a mirror: good health, self-mastery, greater savings, etc. But there are yet other blessings, spiritual blessings that elude both the mirror and eye.

SECTION 89 of the Doctrine and Covenants, commonly referred to as The Word of Wisdom, is a revelation from the Lord. This alone is sufficient reason for all Latter-day Saints and, in fact, for all men and women everywhere to give strict heed to its sayings.

Some members of the Church consider The Word of Wisdom to be of minor importance and are inclined to take it lightly because it was given "... not by commandment or constraint . . ." (Doctrine and Covenants 89:2). However, it sets forth ". . . the order and will of God in the temporal salvation of all saints in the last days." (Doctrine and Covenants 89:2.) Furthermore, it was ". . . given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." (Doctrine and Covenants 89:3.)

Who can afford to take lightly the promises given in The Word of Wisdom? Who can afford to say his judgment is better than the judgment of God? Who can afford to forget that the Lord himself has said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Doctrine and Covenants 82:10.)

Some of the blessings that come from living The Word of Wisdom are obvious and can be easily recognized by almost everybody. One saves money, protects life and property, contributes to a clean environment, demonstrates a measure of self-mastery, builds a strong foundation for physical, mental, moral, and spiritual health, and develops regard for the feelings of others when he observes The Word of Wisdom.

But what about less obvious blessings? Are there any such? Many faithful Latter-day Saints have testified that there are, and that some of the hidden benefits that come from keeping The Word of Wis-

*Now serving as a member of the recently formed Priesthood Missionary Committee, Brother Bennett has held a number of leadership positions in the Church: for many years counselor in both East Cache and Cache Stake Sunday Schools; board member, church and members of state genealogical committee; and a teacher of various classes in the Sunday School and MIA organizations. Now the director of Extension Services, Utah State University, Brother Bennett has been a USFA member since 1937. He has served that institution as dean and acting dean of Agriculture, assistant director of Extension services, and as department of Agronomy researcher and instructor. Brother Bennett holds a diploma from Raymond School of Agriculture (Canada), B.S. and M.S. degrees from Utah State Agricultural College, and the Ph.D. degree from the University of Wisconsin. He has also worked four years as county agent (administrator of agricultural services) in Carbon County, Utah. Brother Bennett's wife is Patricia C. Bennett, and they have five children.

(For Course 29, lesson of November 3, "The Way to Health"; for Course 27, lesson of December 1, "Hidden Treasure"; and for lessons on The Word of Wisdom.)

dom may be of even greater worth than those that are exposed to view.

Every man should recognize early in his life that to him the most important life that will ever be lived is his own personal, individual life. Everything that will help him make the most of his life should be looked upon with favor. Those things that tend to hold him back or interfere with his reaching his potential should be discarded or left alone.

If an engine is to reach its potential, things must be right within. The carburetor must be properly adjusted, the timing must be right, the valves must be in a good condition to open and close at the right time, and there must be the right relationship between the piston rings and the cylinder walls. As it is with engines, so it is with people. Things must be right within if an individual is to reach his potential. Can things be right within if one goes contrary to the "... order and will of God. . ." as set forth in the eighty-ninth section of the Doctrine and Covenants?

Are you having a problem yourself with respect to observing The Word of Wisdom? If so, you will have problems with other things. Are you keeping The Word of Wisdom? If so, you have probably learned the lesson of obedience and know that this is one of life's most important lessons and that one of life's greatest achievements is mastery of self.

Society today is complex. There are many things to choose from, and it is not easy to know when the right choice is being made. It is difficult to find the answers to perplexing problems, and many persons are confused. Men are finding that they are con-

stantly up against many horizons; and they do not see too far nor too clearly, at best. Under these conditions men need "... wisdom and great treasures of knowledge, even hidden treasures." (Doctrine and Covenants 89:19.) We should remind ourselves frequently that these treasures are promised to those who keep The Word of Wisdom and walk in obedience to the Lord's commandments.

In times of war, military leaders do all possible to search out the strong points and the weaknesses of the enemy. They then make plans to hit the enemy hard where he is weak and to keep hitting and hitting until control has been gained. Satan is a master strategist. He knows all about our strengths and our weaknesses, and he knows how to hit us the hardest where we are the weakest. Thus, we must fortify ourselves so that we can resist his thrusts.

If we are to make the most of our lives, to attain the high-water mark of our possibilities, to resist the power of the destroyer, we must not overlook the inner strength that comes to one who keeps The Word of Wisdom.

I have a strong personal testimony of the blessings of The Word of Wisdom, for I have been a recipient of some of them. These have come to me over the years—in the classroom, in athletics, and in military combat. During World War II my life was miraculously saved on several different occasions. Furthermore, the lives of the men for whom I was responsible were protected. I know of a surety that the Lord keeps His promises.

Library File Reference: Word of Wisdom.

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Use the Power of Prayer and the Priesthood¹

by Elder Matthew Cowley

I CAN bear witness to you that God can work through His Priesthood and that He does work through it. I know that without any question of doubt. . . .

A few weeks ago I was called to the Salt Lake County General Hospital in Salt Lake City, Utah, by a mother. I did not know her. She said her boy was dying from polio and asked if I would come down and give that boy a blessing. So I picked up a young bishop whom I generally take with me, for I think his faith is greater than mine. We went down there and found that young lad in an iron lung, unconscious, his face rather a blackish color, with a tube in his throat; and they said he had one lower down in his abdomen. He had been flown in from an outlying community.

The mother said to me, "This is an unusual boy. Not because he's my child; but he is an unusual boy." I think he was 8 or 9 years of age. After they put the usual covering on us, we went in; and we blessed that boy. It was one of those occasions when I knew as I laid my hands upon that lad that he was an unusual boy and that he had faith. Having faith in his faith, I blessed him to get well and promised him that he would. I heard no more about him until last Saturday. I was on my way to Murray to a conference; I dropped in the County Hospital. There I asked if I might see the lad.

The nurse said, "Certainly. Walk right down the hall."

As I walked down the hall, out came the boy running to meet me. He ran up and asked, "Are you Brother Cowley?"

I said, "Yes."

He said, "I want to thank you for the prayer." He added, "I was unconscious then, wasn't I?"

(For Course 13, lessons of November 10 and 17, "Prayer" and "Prayer and Testimony"; and for lessons on healing, miracles, faith, prayer, and inspiration.)

I replied, "You certainly were."

He said, "That's the reason I don't recognize you." Then he asked, "Come on into my room; I want to talk to you."

He was an unusual boy. So, we went in the room. He still had a tube in his throat. I said, "How long are you going to have that tube there?"

He said, "Oh, two weeks. Two more weeks and then I'm all well. How about another blessing?"

So I said, "Certainly." I blessed him again.

Then he asked me, "Hey, how about my partner in the next bed?" There was a young fellow about 16 or 17 years of age.

I said, "What do you mean?"

He said, "Don't go out without blessing him. He's my partner."

I said, "Sure." Then I asked the boy, "Would you like a blessing?"

He said, "Yes, sir. I'm a teacher in the Aaronic Priesthood in my ward." I blessed him, and then my little friend brought another fellow in. Here was another partner, and I blessed him.

Now, except we believe as a child, we cannot receive these blessings. We have to have the faith of a child in order to believe in these things, especially when we reach college age and our minds are so full of skepticism and doubt. I guess there are some things that we should doubt. But we can become as little children in these things. Miracles are commonplace. . . .

A little over a year ago a couple came into my office carrying a little boy. The father said to me: "My wife and I have been fasting for two days, and we've brought our little boy up for a blessing. You are the one we've been sent to."

I said, "What's the matter with him?"

They said he was born blind, deaf, and dumb. He had no coordination of his muscles, could not even crawl at the age of five years.

I said to myself, "This is it. . . . This kind goeth not out but by prayer and fasting."

I had implicit faith in the fasting and the prayers of those parents. I blessed that child, and a few weeks later I received a letter: "Brother Cowley, we wish you could see our little boy now. He's crawling. When we throw a ball across the floor, he races after it on his hands and knees. He can see. When we clap our hands over his head he jumps. He can hear."

Medical science had laid the burden down. God had taken over. The little boy was rapidly recovering; or, really, getting what he had never had. . . .

I went into a hospital one day in New Zealand to bless a woman who did not belong to the Church. She was dying. We all knew she was dying. The doctor even said so. She was having her farewell party.

Ah, that is one thing I like about the natives. When you go, they give you a farewell party. They all gather around. They send messages over to the other side such as:

"When you get over there, tell my mother I'm trying to do my best; I'm not so good, but I'm trying."

"Tell her to have a good room fixed for me when I get over there—plenty of fish, good meals."

My, it is wonderful how they send the departing soul off. Well, there they were, all gathered around this poor woman. She was tubercular from head to foot. I had with me an old native, almost ninety. She was his niece. . . .

He turned to me and said, "Is it all right if we kneel down and pray?"

I said, "Yes." So we knelt down. Everybody around there knelt down. And after the prayer, we blessed her. The last time I was in New Zealand, she had had her fifth child. She was physically well from head to foot. She has not joined the Church yet. That is the next miracle I am waiting for.

I was called to a home in a little village in New Zealand one day. There the Relief Society sisters were preparing the body of one of our Saints. They had placed his body in front of the big house, as they call it—the house where the people come to wail and weep and mourn over the dead—when in rushed the dead man's brother. He said, "Administer to him."

And the young natives said, "Why, you shouldn't do that; he's dead."

"You do it!" said the brother.

This same old man that I had with me when his niece was so ill, was there. The younger native got down on his knees, and he anointed this man. Then this great old sage got down and blessed him and commanded him to rise. You should have seen the Relief Society sisters scatter.

Then the dead man sat up and said, "Send for the elders; I don't feel very well."

Well, we told him he had just been administered to; and he said, "Oh, that was it."

He said, "I was dead. I could feel life coming back into me just like a blanket unrolling." Now, he has outlived the brother who came in and told us to administer to him.

I was down on the Indian reservation when I met a sister who had just joined the Church, a beautiful Navaho woman. . . . After meeting her, one of the missionaries called me off to the side and said, "A few months ago my companion and I went into a hogan and that Indian sister was lying on the ground on a sheepskin. She had been lying there for six long years. We called on her; and, when we were leaving, she called us back and said in broken English, 'Isn't there something you do for sick people?'"

"And we said, 'Yes.'

"She said, 'Please do it for me.'"

So they got down on their knees and administered to her, by the authority of the Priesthood and in the name of Jesus Christ. Then they left, and they were not away 50 yards when she came out of the hogan after them and said, "Come back and see what you have done for me." She was walking.

God does have control of all of these elements. You and I can reach out, and if it is His will we can bring those elements under our control for His purposes.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a Prophet of God. And if there ever was a miracle in the history of mankind that miracle is this Church which has grown to its present greatness in the earth. May you all have an inward witness that Joseph Smith was a prophet; that God used him to bring about His purposes in this Dispensation of the Fullness of Times. May we always be loyal, devoted, and simple in our faith, I pray in the name of Jesus Christ, Amen.

Excerpted from an address entitled "Miracles," given to the Brigham Young University student body, Feb. 18, 1953; reprinted from Miscellaneous Speeches distributed by BYU Extension Publications Department for 15 cents, or 20 cents by mail.
Library File Reference: Miracles.

Courage is Rewarding

Three Stories

Compiled by Margaret Hopkinson

1. The Courage of the Tree-House Boys

Kenny sat under the big tree in Red Newman's back yard. "Can't we play in your brothers' tree house?" Kenny asked.

Red laughed. "My brothers don't let just anyone go up there," he said. "You have to take a test before you can be one of the Tree-House Boys."

"Is it anything like the test at school?" questioned Kenny.

"No, not at all," said Red. "This is a test our father thought of just for us. I'll go ask one of my brothers if he will let you take the test." Red ran inside. When he came back, his brother Tom was with him.

(For Course 5, lessons of October 20 and 27: "Dare To Do Right" and "Courage To Do Right"; for Course 1a, lesson of December 8, "Right Choices"; for Course 9, lesson of December 1, "A Leader Is Righteous"; and for January 11, "Courageous People")

Adapted by Margaret Hopkinson from Open Doors. The Golden Rule Series (The Modern McGuffey Readers) by Ullin W. Leavell and Mary Louise Friebele; copyright 1961 and 1937 by American Book Co.; Lee Harrison Mountain's "The Tree-House Boys." Used by permission.



Kenny wanted to play in his friends' tree house, but they told him he would have to pass a special test first.

"So you want to be a Tree-House Boy," said Tom. "You are not as old as the other Tree-House Boys, but I guess you are old enough." Then Tom said, "Turn around. I will write something on this paper and put it in your pocket. If you want to be a Tree-House Boy, you must do what the paper tells."

Kenny felt the paper go in his pocket. "You may look, now, Kenny," Tom called as Tom and Red ran out of the back yard. The paper said, "Walk out of our yard and turn right. Go three blocks and turn right again. There is a two-story, red brick house, with a white door, at the end of the block. In back is an apple tree. Get five apples for us from that tree."

As Kenny passed the red brick house a lady with a rake looked up and smiled. "That is her house," thought Kenny. "The apples are her apples. I just can't walk into the yard and take her apples."

Kenny walked on down the block. "I have to get the apples," he thought, "if I don't, I can't be a Tree-House Boy."

Kenny then had an idea. He ran to the lady and said, "Would you like some help? I'll rake your garden for you, if you will give me five apples."

"All right," said the lady. "I like to have a Tree-House Boy help me."

"How did you know?" asked Kenny.

"You passed the test," called Red from the house. "As soon as you rake Aunt Ellie's garden, we can go and play in the tree house. Tree-House Boys don't take apples; they work for them."

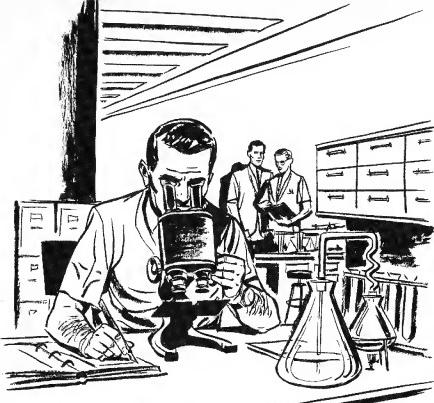
—Lee Harrison Mountain.

2. The Courage of My Convictions

Recently I graduated from the University of Utah with a doctorate in microbiology. My undergraduate study was at Brigham Young University. Among the positions offered me after graduating from the "U" was one to do cancer research at an institute in the "deep" South. While attending a scientific convention in Cleveland, Ohio, I arranged to meet one of the division heads of that institute. When I went to his hotel room, there were a number of other persons socializing and drinking. I was offered a drink from the private stock of liquor there, but refused saying only, "No thanks, I'm kind of a teetotaler."

I wondered, because I did not drink, if my job prospects might be jeopardized. I was offered a cigarette, which I also refused saying that I never had any desire to smoke. The man from the Cancer Institute mentioned that he also did not smoke, since he did not think it smart to do research on cancer and smoke too.

Later we went out to dinner, and I ordered milk



The men from the research institute watched to see if I was sincere in my convictions before offering me the position.

rather than the usual cup of coffee or before-dinner drink. Then I told the division head of the Institute that the reason I did not drink nor smoke was that I was a Mormon, and that it was one of the Mormon concepts that their members should not do these things.

He smiled and said, "I'm glad you brought that up. We saw from your application that you went to BYU, which we knew was a Mormon school. We thought you were probably a Mormon. I don't know much about Mormons, except that they aren't supposed to drink nor smoke. I believe that a man should live his religion all the way, or not belong. I was hoping you'd refuse the things offered you today."

After I had returned home from the convention, the Cancer Institute flew my wife and me down to be interviewed. We were given the usual Southern hospitalities, being shown the town, the Institute, and surrounding area. A special effort was also made to acquaint us with other members of the Church. We were shown the new LDS chapel in the town; and the Institute tried to arrange for us to have dinner, at its expense, with the district president; but, due to his previous commitments, that was not possible. The Institute people, however, did take us out to an exclusive restaurant for dinner. Although in our party there were ten guests, all refused drinks when offered. Most of the guests even ordered milk or soft drinks rather than their usual coffee.

When the director and I sat down to discuss seriously salary and position, he mentioned that he was originally from Montana and was acquainted with the LDS Church. He said he knew that most good Mormons were industrious, hard-working, and would not take something for nothing; and, judging from the fact that I did not drink nor smoke, I was

that type of person. He then offered me a salary much higher than that offered to other people at the Institute in equivalent positions. I thought at the time, "If only all Mormons knew how they were being observed and judged by the outside world, we would all have the courage to stick to our convictions and do as our Heavenly Father would like us to do. By choosing to refuse that first offer of liquor in that hotel room, I have been offered and have accepted an excellent job; and this may have opened up the opportunity for more missionary work."

—Robert W. Sidwell.

3. Twenty Dollars' Worth of Courage

Little Janice Brown of the Hilliard Ward, Woodruff (Wyoming) Stake, was leaving Junior Sunday School when she noticed a crumpled piece of paper in the corner of the room. When she picked it up, she found that it was a \$20 bill. She ran to her mother and said, "Look what I've found Mom! It will buy a lot of things won't it?"

Her mother looked at the bill and asked, "Yes, but what are you going to do with it?"

"I'm going to take it to Bishop Barker. Maybe he can find out who it belongs to," she answered.

When Bishop Barker announced from the stand that some money had been found and the owner could claim it after the meeting, he said: "Folks, Janice Brown found the money and turned it right in to me. Don't you think it took courage for a little 7-year-old girl to give the money to her bishop?"

—Margaret Hopkinson.

Library File Reference: Courage.



When little Janice found the \$20 bill as she was leaving, she took it first to her mother and then to the bishop.

Maintain Your Standards¹

by Milan D. Smith*

Development of a testimony of the truth of the Gospel of Jesus Christ is the greatest single factor in a sound background for meeting the world and maintaining your Church standards. By study and application you will gain in conviction, and you will be able to say as the prophets of old, ". . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth. . . ."

—Romans 1:16.

AM sure that it is the desire of each of you to lead a full, rich life. You will find it necessary frequently to stand alone rather than go down the road of the easier path with the multitude. There is no victory in surrendering to temptations. Nothing of great worth comes the easy way. Your character is continually being molded. If it is above reproach, you will leave a noble contribution for the benefit of your posterity.

An American statesman, Robert C. Winthrop, has said, "The richest bequest which any man can leave to the youth of his native land is that of a shining, spotless example."

There will be those who will say, "Discontinue your Church activities until you have made your mark in the world and gained financial security, and then resume it."

Do not listen to such unwise counsel. Remember there were those who came to the Master with such a philosophy. They were concerned with what they should eat, and wear—the strict materialistic viewpoint. In answering them, the Saviour said, ". . . For your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Matthew 6:32, 33.*) And again, ". . . Before ye seek for riches, seek ye for the kingdom of God." (*Jacob 2:18.*)

Here the prophets have eloquently recorded the proper order for the utilization of our energies. Material wealth alone offers no panacea. Money cannot buy a good name, a clear conscience, nor happiness. Most certainly it cannot bestow upon us self-respect nor a place in the kingdom of God.

You will be tempted in many other subtle ways to abandon your principles. For example, you will hear argued that a business deal can better be consummated or personal advantage realized more readily in the cocktail lounge than in the office or in the

(For Course 19, lesson of November 17, "Religious Liberty and Toleration"; for Course 29, lesson of December 29, "A World Religion"; for Course 9, lesson of December 8, "A Leader Is Righteous"; and for lessons on living the Gospel.)

home. I can testify that in my experience in business, or in my personal affairs, I have never found it necessary to succumb to this precedent which has become a practice of the world.

The din of familiar argument will mount that you can increase your popularity, your position, or your standing by being a good fellow, by going along with the crowd. Do not be misled by this false premise. Inducements, financial and otherwise, may well be brandished before you to give testimony or take a stand which you know is contrary to your belief and knowledge. Particularly in communities where LDS people are in a minority, efforts will be made to draw you into the accelerating trend to convert the Holy Sabbath Day into a holiday. Be on guard that you are not counted as one giving impetus to this violation of the Word of the Lord to His children.

Pressure may be exerted upon you to spend hours each month around a card table. Rather than succumbing to such influences use those hours in a constructive pursuit. When your finances are tightest, you may expect some to say that you could defer your compliance with the great law of tithing. There were no such exceptions cited when the Lord said in referring to this commandment, "Prove me now herewith . . . if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (*Malachi 3:10.*)

You may possibly encounter those who advocate the diabolical proposition that gratification of human passions is entirely permissible and this without regard to marital status or covenants and obligations taken. To prove the error of such vile teachings, you need only to note that God lists adultery second only to murder in the category of crimes. Keep yourselves

¹Excerpted from an address to the Brigham Young University student body, Nov 2, 1963; printed in *Speeches of the Year*, distributed by the Extension Publications. (This speech is also in print.)

*Currently living in Washington, D.C., where he is executive vice president of the National Canners Association. Brother Smith is also president of the Washington Stake. He has previously been a bishop and stake president. For many years he has been active in the canning and frozen food business, serving regional and national associations and both owning and managing numerous corporations and businesses. He and his wife, Jessica Udall, have 10 children.

morally clean and pure so that you may always be worthy to enter the holy temples.

Some of you have already married and established a family unit. For most of you that wonderful experience lies ahead. Pay no heed to worldly men who will say, "Postpone the having of your family. You do not wish to put up with the inconvenience and sacrifice of time and money that it entails, at least for the early years of your marriage." Against this unsound argument rings God's first commandment: "Multiply and replenish the earth. . . ."

Another trial or test that you will face is discouragement. Do not expect everything to go smoothly. If there were no difficulties, there would be no triumphs. Do not endeavor to avoid difficult tasks. In meeting them head on, one gains a deeper appreciation, a deeper sense of worth and power. We should be thankful for occasional disappointments and problems to test our courage. One never knows when tragedy may strike. In my own family we have been made especially conscious of this fact.

A year ago my wife and I were involved in a serious plane accident. Happily, Sister Smith's injuries were not as extensive nor as permanent as my own. The disaster brought me to my greatest crisis. I thank God for the source of strength that came to my aid to enable me to resist the temptations to give up, to complain, to drift down the path of bitterness and rebellion. Yes, we should be grateful that life brings us to adversities which help us to grow, even though occasionally it may seem hard for us to understand why all of these things are for our good.

These are only the most obvious of the more cunning approaches used by the Evil One to ensnare us. There are many more—so many in fact, that they have a tendency to overwhelm us unless we stand firm. It is helpful under these circumstances to read and reread the stirring words of a wise father, Helaman, to his sons as recorded in The Book of Mormon:

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall. (Helaman 5:12.)

And, finally, are there rewards for maintaining principles? As I answer in the affirmative, will you excuse me for drawing from my own personal experiences? Of my own life, I am reasonably sure of the facts.

Of course, the greatest reward is the peace of mind that defies description; that comes to all of His children who seek to obey His commandments.

. . . But what of the world? In our associations therein, do we experience rewards in maintaining our standards? . . .

En route to Munich, Germany, I was on a train with a devout Catholic from the Dominican Republic. We had discussed our respective faiths. It was the first contact he had had with any of our people. The fact that the conversation had had some effect on him was evidenced a day later when, while we were visiting a public building in that beautiful Bavarian capital city, he rushed across the room and took my arm to lead me enthusiastically over to the bulletin board on which was posted a notice of one of the LDS Church meetings. It had been posted there by one of the chaplains, whom I later met. This afforded me still further opportunity to explain the Gospel to my new friend. . . .

Last July, in an eastern metropolitan center, I had the privilege of sitting on an eight-man planning committee of an international civic organization. There were three of us from the United States. The other countries represented on the committee were: Canada, the Philippines, Norway, Southern Rhodesia, and Brazil. My fellow committee members were not long in learning of my membership in the Church and my activity therein. Between and following the sessions which continued for a week, I was besieged with questions about the Restored Gospel of Jesus Christ. (People everywhere are keenly interested in the great movement which we represent and the effect it has in our lives.) . . .

Yes, there are many rewards. Many are intangible but all are priceless. It is possible for each of you to live in the world; and, yet ". . . be not partakers of her sins . . . that ye receive not of her plagues."

Never forget for a moment that if you have deep, living convictions, you possess a great source of power. Do not be vacillating. *Live your standards. . . .*

In closing, may I refer to the words of the popular English poet, Patience Strong. I have taken the liberty of changing a single word.

*If you stand very still in the turmoil of life,
And you wait for the voice from within,
You'll be led down the ways of wisdom and peace,
In a mad world of chaos and din.
If you stand very still, and hold to your faith,
You will garner the help that you ask;
You will draw from the Father the things that you
need—*

Hope, courage, and strength for your task.

FREEDOM TO SUCCEED

by Laurence B. Harmon*

"I Can, I Will, I Must . . ."

Being an immigrant from a war-occupied country and not understanding the language or customs of the people in a new country would be confusing to almost any person; but if the individual were also both deaf and blind, one's confusion would be multiplied many times. Such was the fate of Aslaug Vaieland of Murray, Utah, who had just come from Norway a few years before.

An attack of scarlet fever had left this sister totally deaf at the age of twelve. Later, glaucoma took the sight of her left eye. The explosion of a bottle of pop injured her right eye, which caused a cataract to develop and later total blindness resulted.

At the time following her deafness and blindness, she migrated to Canada, where she was married and had a ten-year-old son to raise. She immediately began to study Braille; and she enrolled in a correspondence school in which she took English, spelling, and American history. People not only considered her deaf and blind but also mute. She learned to speak some; but not being able to hear sounds, the language was difficult.

Since her conversion to The Church of Jesus Christ of Latter-day Saints in Norway, she had longed to visit Salt Lake City. One obstacle after another seemed to stand in her way, but she never gave up. The opportunity to come to Salt Lake City came about a year after her arrival in Canada. She had applied for a visa and had been refused several times, but through the influence of many persons and friends a visa was finally granted, and she moved to "Zion."

At the death of her husband, she was left with her son to raise and support.

This sister had great faith in her Church and a determination to do worthwhile things. Today, she is an active, industrious citizen. She makes flowers of foam rubber, corsages and table centerpieces that her friends help her sell. The typewriter is her right-hand helper on which she types most of her correspondence.

Music is her hobby. She feels the vibration of instruments, as they are being played, and interprets the rhythm. She sings with her hands and performs in pantomime style in Church meetings and at fam-

(For Course 27, lesson of November 10, "Tests and Trials"; for Course 29, lesson of November 17, "By Their Fruits"; and of general human interest.)

ily reunions. She enjoys playing the piano and gets great satisfaction from it.

She speaks in a high-pitched voice so that it is difficult for some persons to understand what she is saying. Persons communicate with her through sign language, with their hands clasped together, and she feels the position of the fingers and thus interprets or communicates the different words. Keeping her own house, cooking, and entertaining friends all give her great satisfaction. Her home is always neat and clean.

When the electric fan starts blowing cool air into her room, it signals to Sister Vaieland that the telephone is ringing. Upon lifting the receiver, she and her friends tap out Morse code signals and words. She says that she enjoys "talking" on the phone as much as anyone else.

At the present time, Sister Vaieland is employed at the Easter Seal Rehabilitation Work Shop in Salt Lake City. She makes Easter Lily flowers, from which she earns a fair wage.

She is proud that her son is serving on a mission for the LDS Church in Denmark.

This sister has humor and a wonderful philosophy of life. Her disabilities fail to depress her spirits. She enjoys life and enjoys social contacts. She says, "I can; I will; I must; then I can do it. I have said it so often, and I am saying it again, that if we do not try to conquer our handicap, our handicap will conquer us."

"Work with What You Possess"

"Can you face the truth?" said the doctor.

"Yes," was the reply.

"Well then," advised the doctor, "go home and get yourself a wheel chair, because you are going to live in one the rest of your mortal life."

Those were stunning words, but neither too surprising nor too discouraging for Conway Chapman,

*Dr. Harmon has many years of experience in vocational rehabilitation. He has been Utah director of Vocational Rehabilitation for some 24 years, and is presently director of the Easter Seal Rehabilitation Center in Salt Lake City. Dr. Harmon has also had experience as an educator. He has taught in Utah High school and attended B.S. Provo High School principal for 10 years. He obtained his B.S. degree at Utah State Agricultural College. His M.S. degree was at Brigham Young University, and the Ph.D. degree in vocational education at Iowa State College. Dr. Harmon has also attended the University of Chicago, University of Southern California, and University of Utah. In addition to his work as a physician, he has served in other capacities in the Church: stake Sunday School superintendency, teacher training, Sunday School and MIA teacher. He has also served as a district chairman of Utah Parks Council of the Boy Scouts of America. He is married to Minnie Oberhansly. They have three married sons (another son having been killed in World War II), and nine grandchildren.

now owner and manager of Chapman Electric and Motor Rewinding Company, Provo, Utah.

In the spring of 1942, Brother Chapman left his wife and two children in Provo, Utah, and went to Portland, Oregon, where he was employed by the Kaiser Shipbuilding Corporation. The distance from his temporary living quarters in Portland to his place of employment necessitated some means of transportation, so he purchased a motorcycle.

On the morning of Feb. 12, 1942, Brother Chapman proceeded to ride his motorcycle from Portland to Fort Lewis, Washington, to bid farewell to a younger brother who was scheduled for an overseas World War II Army assignment in France. The trip to Fort Lewis was uneventful, but on his return trip the following day he skidded off the road on gravel at a curve and hit a brick building.

Upon regaining consciousness, he realized that he was in a hospital with nurses and doctors standing around his bed; and there he stayed for three months. He was given a temporary wheel chair by the Red Cross and provided with transportation funds to aid him to return to Provo.

In a few days he was in his private physician's office where he received word of his actual physical condition: he had a broken back and a severed spinal column.

He was without funds, unskilled, and unemployed, so it became necessary for him to accept public welfare assistance for himself and his family.

The reality of being a wheel chair patient and living in a rented home was not too encouraging. But his philosophy was: "Never give up; work with what faculties and abilities you possess."

Scarlet fever left Aslaug Vaieland deaf in both ears. Later she lost the sight in one eye and then in the other, but she is not defeated and supports herself by making flowers.

The Welfare Department referred Brother Chapman to the Utah State Rehabilitation Division. The Rehabilitation Division purchased a wheel chair for him and sent him to the Central Utah Vocational School for a four-year vocational course. There he studied and learned motor rewinding, repair of appliances, and other electrical work.

He set up a small shop in his rented garage and started to work. Later, he purchased a home and had it remodeled to accommodate a person in a wheel chair. He built a shop on the corner next to his home with ramps from his house to the shop. Work began coming in to him, and his business flourished. He did custom work for persons in Provo and surrounding areas. The efficiency of his workmanship soon attracted more customers. He also trained for the Rehabilitation Division other disabled persons to do the same kind of work. He employed additional help, including his two sons. He purchased land adjoining his home and shop on which he built rental office space. The new buildings were immediately filled with tenants.

Today, his home and shop are completely paid for; and, from his rental property and his shop, Brother Chapman is enjoying a good income.

His car is equipped with hand controls. He and his wife go camping, fishing, and traveling. He does all the driving. His disability gave him determination and a will to succeed in order that he might adequately support himself and his family.

Brother Chapman, like Sister Vaieland, is not handicapped; he is just limited in the things he can do. Do you agree?

Library File Reference: Courage.

Conway Chapman sits in front of his motor rewinding shop in Provo. Brother Chapman was confined to a wheelchair as the result of a motorcycle accident some 20 years ago.



HOW DO WE CHANGE BEHAVIOR?

by Reed H. Bradford

The Gospel teaches that each human being is a child of a divine Heavenly Father and, as such, has a distinctive intelligence. Also, each person has had considerable experience as a spirit before coming to this earth. Here each individual is born into a family and receives a body with a particular kind of heredity. Once born, he has a multitude of specific experiences which affect him in various ways. His parents may or may not get along well with one another. They may treat him kindly or unkindly. He may be either accepted or rejected by the group or groups to which he belongs. Thus, there are many factors which affect what a person becomes.

But our Heavenly Father has set forth certain principles of the Gospel which His children should learn to understand, live, enjoy, and love. Only then can an individual attain the goals intended for him by his divine Parent.

Suppose, however, that for one reason or another one has acquired habits of behavior which are not in conformity with the principles of the Gospel. How does one go about changing an undesirable behavior pattern into a desirable one? The answer to this question is not an easy one; there are many factors to be considered. This article can only indicate some of them.

1. *There are limits with respect to how far one can change.* Many studies that have been done show that one cannot turn a person with little mathematical ability into a mathematical genius such as an Einstein, for example, no matter how hard that person may study. Diligent and purposeful study will, nevertheless, help each person to achieve the maximum benefit from whatever ability he has. As the late President Heber J. Grant said: "That which we persist in doing becomes easier to do, not that the nature of the thing itself has changed, but that



our power to do has increased." The late President Joseph F. Smith suggested, however, that our individual circumstances in the next life (such as the possession of a perfect body) may make it much easier to learn there than here.

2. *Whether one changes an undesirable habit or not will be greatly affected by his desire to change.* Counselors find their ability to help another person is restricted if the person has no real interest in altering his behavior.

3. *One's desire to change can be affected in various ways.* Chastening is one of these, if it is done in the right way. ". . . In the days of their iniquities hath he [the Lord] chastened them because he loveth them." (*Helaman 15:3*.) The Lord has suggested ". . . reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (*Doctrine and Covenants 121:43*.) In other words, one chastens in order to help the individual acquire improved ways of behaving and not to depreciate him as a human being.

Suffering may bring new and helpful insights, although it often does not. It depends upon one's attitude.

Often one's desires are affected by new knowledge or understanding. The younger Alma had committed many sins until an angel of the Lord appeared, chastening him for attempting to destroy the Church of God. He was struck with such great fear and amazement that he was racked with an eternal torment. But Alma subsequently changed many of his ways and became one of the greatest missionaries of all time.

(For Course 27, lesson of October 27, "Towards Spiritual Maturity"; for Course 24, lesson of December 1 and 8, "Discipline as Responsible Behavior"; and for families.)

THIRTY-SIXTH IN A SERIES ON GOSPEL TEACHING IN THE HOME

◀ Like chains around a person's wrists that prevent him from using his hands efficiently are the bad habits which shackle the spirit and hinder progress.

Louis Pasteur has helped save millions of lives by discovering that germs cause disease. Today countless millions of people practice cleanliness so that they might enjoy health.

4. *One may have a desire to change, but find it difficult to do so.* Our habits often enslave us; they are like chains that prohibit acceptable action. Doing something over and over again in the same way may often become automatic in the sense that one does it without conscious thought. A particular action may also give some temporary satisfaction at the same time that it is responsible for long-term dissatisfaction and enslavement.

Under such circumstances, one can find it helpful to *think* about the satisfactions advocated by the Saviour.

Replacing an undesirable habit with a *desirable one at the time* one is trying to change is also important. It is not enough merely to try to eliminate unacceptable behavior. A person addicted to looking at poor television programs might begin to read good literature. He may discover much greater satisfaction from the latter.

5. *Continued humility as defined by the Saviour is indispensable.* "And the remission of sins bringeth meekness, and lowliness of heart. . ." (Moroni 8:26.) The individual is teachable; he is constantly seeking the truth and trying to make it part of his life.

6. *Where possible, one should avoid the circumstances which produce undesirable behavior.* An individual is the sum total of his thoughts. The late President George Albert Smith used to say: "Never cross over the line into the realm of unrighteous thoughts." When Potiphar's wife wanted Joseph to sin with her and ". . . caught him by his garment . . . he left his garment in her hand, and fled, and got him out." (Genesis 39:12.) To have stayed with her may have increased his temptation.

7. *Maximizing the divine, spiritual forces in one's life can contribute much to behavior change.* The passage quoted from Moroni follows with a promise: "And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy

Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God." (Moroni 8:26.) Making the Holy Ghost a part of one's life will help one to fulfill the measure of his creation. Prayer, partaking of the Sacrament, regularly working on genealogy and going to the temple, using one's Patriarchal Blessing as a guide, reading the scriptures and other good literature, contemplating in a meaningful manner, and listening to uplifting music are additional ways of bringing spirituality into one's soul.

8. *Some changes in behavior require great faith and patience.* In some cases it may require professional help. But if one has the proper desire, much can be accomplished. And certainly there is no joy greater than that of "becoming"—becoming characterized by knowledge, wisdom, understanding and skill of the kind our Heavenly Father and the Saviour have, and desire all human beings to have.

Library File Reference: Behavior.

SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "Improve the Shining Moments," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 73.
—Family.

Musical Number.

Lesson:

1. Let each member of the family indicate the things he has learned during the week from attending the various organizations of the Church.

2. The family might well spend several sessions in discussing the ideas presented in this article. Perhaps the family might deal with only one or two of them now and use others in future home evenings.

3. Family members might examine their own behaviors. If there is a sufficient attitude of love and acceptance, they might help each other in viewing habits that should be changed. Then each individual might try to change a given habit, using the ideas herein presented. If progress is made, other family members should compliment the individual, as well as being understanding and patient.

Song: "Jesus Is Our Loving Friend," *The Children Sing*, No. 21.—Children.

Scripture Memorization: The family will memorize *Proverbs* 3:12.

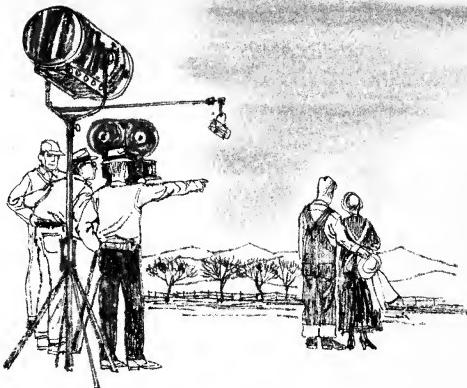
Hymn: "More Holiness Give Me," *Hymns*, No. 114.
—Family.

Closing Prayer.

WHEN THE MOVIE
"WINDOWS OF HEAVEN" WAS FILMED WE FOUND . . .

Guidance From Our Prophets

by Francis L. Urry*



As I stood on a little, dusty country road in Southern Utah during the filming of "Windows of Heaven," an elderly Sister approached and took me by the hand and said, "President Snow, I remember you when you were here before; I was a little Primary girl, and you gave me fifty cents."

Dressed in the costume of the 1899 period, in the make-up and character of President Lorenzo Snow, I faced a humble member of the Church. She too was in the costume of the era, portraying the role of one among many who enjoyed the visit of the President of the Church to St. George, Utah, in May, 1899. We were there to re-enact an incident in the Church's history that has become one of our many authentic evidences that we have prophets to guide us in these latter days.

Few months of my life have been more packed with thrilling and enriching experiences than were those spent in the production of this motion picture now being shown throughout the Church and the world.

A call from Director Wetzel O. Whitaker of the Brigham Young University Motion Picture Department, a rearranging of my schedule to enable me to participate in the production, memorizing of the script, analysis of the character of Lorenzo Snow, all helped us to be ready to begin actual filming of a portrayal of the historic visit of President Snow to the Southern Utah community many years ago. Several months had gone into the research and preparation of the script by Scott Whitaker and Neal Evans in order that we could have as nearly an authentic version of the occurrence as possible.

Our first scenes were taken in the Beehive House in Salt Lake City, where the atmosphere was just

right to commence such an important piece of work. On a June evening in 1962, cameras, lights, and microphones were in place in the historic building as I entered to be made up into the character of President Lorenzo Snow by Joseph Hadley of Hollywood.

A special beard had been made on the coast under Brother Hadley's direction. He had had a photograph of the President in his possession for some time, studying the characteristics so that he might transform me into a true likeness of the original. For more than two hours he skillfully and deftly applied make-up, fill-in hair, even a mole on one side of the face, until I emerged to appear very much like our great leader of a few years ago. When I gazed into the mirror, I was first startled by the resemblance; then came the fear of the tremendous responsibility of portraying a prophet of God.

The other actors were in place as I walked slowly into the large reception room of the old dwelling. A silence fell over the group. In hushed tones we all approached our assignment. Director Whitaker called upon Brother Robert Stum, head cameraman for the studio, to offer prayer. That was the beginning of many soul-stirring experiences. I was deeply humbled as I heard him importune the Lord in my behalf, that I might feel the presence of President Snow as I played my role.

We then set about to take some of the scenes. Several hours were spent in filming just a few scenes that were to form a vital part of the story. We

*Active in radio and television announcing, acting, writing, and producing for the past 25 years, Brother Urry has worked in the Old Testament and related capacities for the YMCA General Board, member of Judge Sunday School superintendent, like high councilman, temple worker, president and secretary of various Priesthood quorums, etc. Brother Urry has had private training in speech and drama, participated in theatrical productions—both amateur and professional—in Salt Lake, Chicago, and Hollywood. He has taught speech and drama at MTC, School of the Air, and AT&T and now gives private lessons. Brother Urry has taken part in six motion pictures for BYU. He is married to Leona Virginia Urry; he and Sister Urry have four children, two of whom are married.

(For Course 7, lesson of November 10, "Lorenzo Snow, the Fifth President"; for Course 9, lesson of November 3, "A Leader Obeys the Lord's Prophets"; for Course 29, lesson of November 10, "The Law of Tithing"; and of general interest.)

were blessed with a minimum number of takes, and before too long, we were ready to conclude that day's activities.

Unity among Cast Members

Other scenes were filmed at the sound stage in the Provo BYU Studio; still others in St. George, Utah, and Ely, Nevada.

We had a cast that was truly and uniquely united. The common desire of all cast members was that in some way we might catch the spirit of that historic event, feel it deeply ourselves; and that others, seeing our work, would be lifted up and blessed by that spirit. Surely, the oneness that existed among us—actors, crew, and directors—did much to establish a harmony that continued with us throughout many days, weeks, and months of strenuous effort.

In August we traveled to St. George to film sequences there. Joining our cast were 22 persons who had been in the St. George Tabernacle in 1899, at the time President Snow was there and when he received the revelation regarding the Law of Tithing as it would apply to the Saints from that day forward. One of the McArthur brothers said to me, "I drove Francis M. Lyman's buggy from Modena to St. George." How thrilled he and others were to be reliving the sacred and historic event!

St. George, a small community comparatively unknown outside of Utah, was to reach its friendly hands across the horizon of the world. The kindness, humility, diligence, faith, and spirit of these people will never be forgotten.

Blessings from the Lord

That the Lord blessed us is certain. There was the problem of costumes to be made by the people of St. George. It was not easy to find suits and dresses of the earlier period. One sweet sister was

very desirous of participating, but had not the slightest idea where she would secure her costume. Her mother-in-law recalled that there was an old suitcase in which might be found some materials or possible dresses of that vintage.

The sister was granted permission to open the case that had been closed for over thirty years. Near the top was an old white dress, yellow with age, which appeared to be about the right size and style. They had it laundered. It held up well, and with scarcely any altering was a perfect fit; and this faithful person had her costume. She felt that the Lord had answered her prayers and that it was more than mere coincidence.

One entire family not only made costumes for themselves but for others, and journeyed from California to participate in the re-enactment. The filming of "Windows of Heaven" in itself became a new story that will long be remembered by the faithful, devoted Saints of St. George.

Keeping on Schedule

The Presiding Bishopric honored us with its presence on Wednesday, Aug. 22, 1962. That night we were to film the entrance of the Prophet into the crowded building. As I, in the character of President Snow, entered, the audience arose and sang that favored hymn, "We Thank Thee, O God, for a Prophet." That moment shall never be forgotten. Those who have seen the film will understand what I mean when I say that the Spirit and power of God were with us that night.

On Saturday, Aug. 25, 1962, we were to shoot the scenes of the speech and the revelation. One challenging, frightening question kept running through my mind. How does one portray a Prophet of God receiving a revelation from the Lord? That our prophets receive revelation, I knew. About this

Five buggies with President Snow and the General Authorities in them left Modena for St. George, 70 miles away.

President Lorenzo Snow, Sister Snow, and their son, Leroy, arrive at the home of President and Sister McArthur.

The next day, President Snow stands to speak at the St. George Tabernacle, not yet knowing why he was sent.



I had no question. But how to enact such a sacred and holy event was not included in all my acting experience and learning. This does not fall into the category of acting. Only with the divine help of the Almighty could anyone sincerely portray such an occurrence.¹

Prayer for Divine Guidance

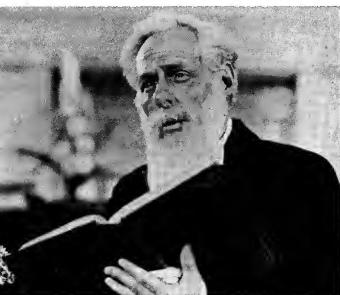
We had never ceased to pray individually and with our group. Our equipment was ready; the cast was waiting. We requested that everyone keep silent except for necessary conversation incident to the work at hand. I had hoped that we might somehow feel the Spirit that was present at the original event those many years before. Brother Whitaker, with the consent of the stake president, called upon an elderly patriarch to offer prayer in our behalf. His was a humble, eloquent supplication to the Almighty that we might be successful and accomplish the purpose the Lord had in mind.

Silence once again pervaded the atmosphere. There was only an occasional humming of the high-powered lights. I arose in the exact spot where our beloved President Snow had stood at the pulpit, May 17, 1899, to deliver the identical words he had spoken. Everyone was enthralled by the sweet calm of it all. The script called for tears. Our difficulty was not in providing tears, but in restraining them so that we might continue the speech without interruption, and utter the well-known prophecy regarding the rain that would fall if the Saints in that drouth-stricken area 63 years before were faithful in the payment of their tithing.

How does one put such feelings into words? One cannot write of the kinds of experiences that were ours that day. We were lifted up in our hearts and souls. The success of our work was the result of

¹My interpretation of this particular event is not an attempt to define a pattern in any way.

During President Snow's sermon, there is a pause as he receives inspiration to prophesy about payment of tithing.



Children gather around the buggy in which President Snow prepares to depart. A parade is held in his honor.



Saints of St. George believe the words of their prophet and bring their goods as tithing to the bishops' storehouse.



the blessings of heaven, not our efforts alone.

Spiritual experiences have their corresponding spiritual witnesses. It is neither my privilege nor my prerogative to relate my inner feelings of that occasion. If you would know what we deeply sensed during that particular sequence, analyze your own feelings when you view the scene.

The Final Scene

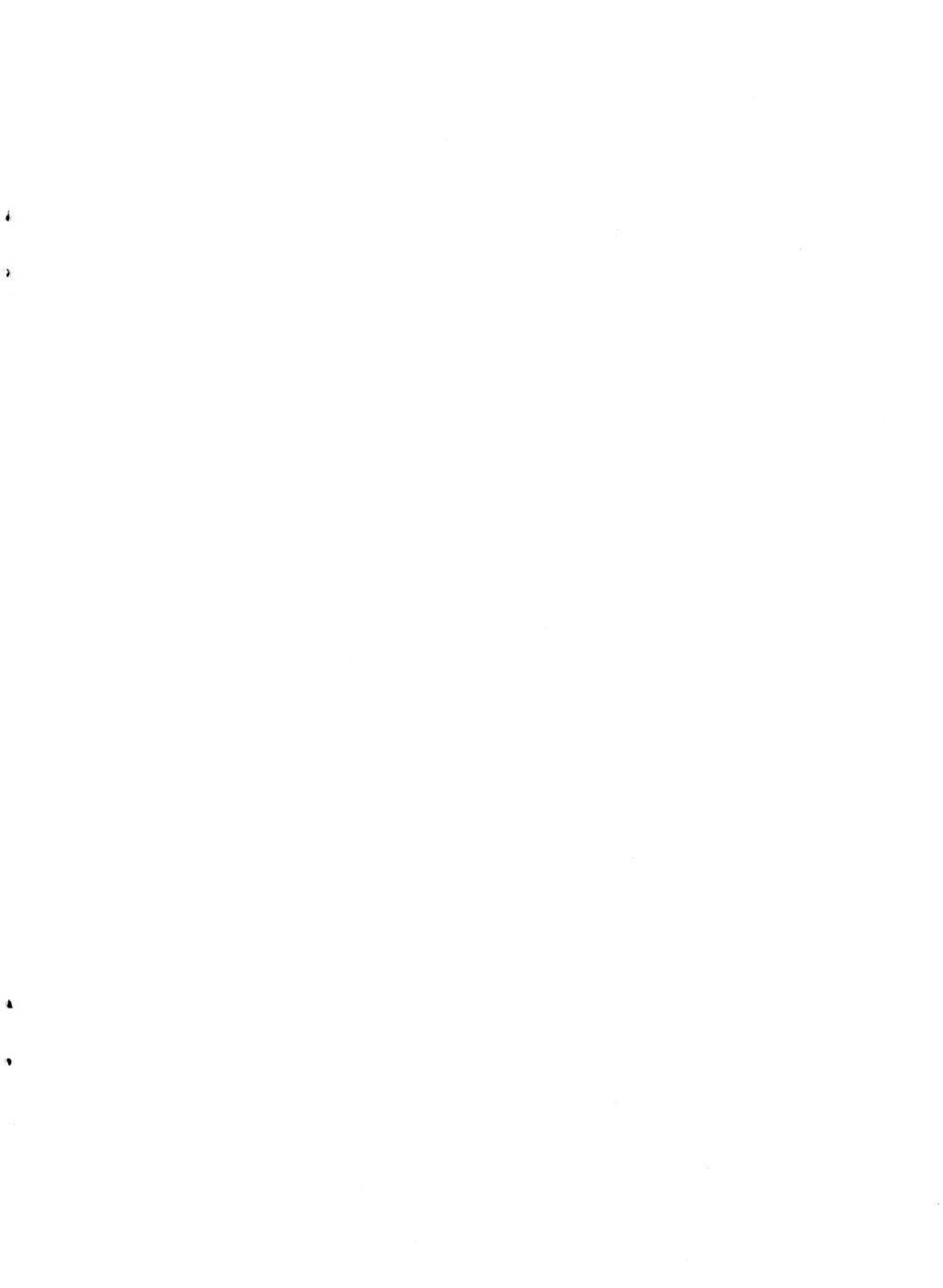
The picture concludes with a sacred prayer scene, as we see President Snow on his knees thanking God for the blessing of rain sent upon the parched land of St. George in 1899 in fulfillment of the prophecy he had made. He had told them that if from that day they were faithful in paying a full tithe they could replant their ground and in due time the rains from heaven would descend, their lands would be watered and they would yet reap a harvest that very season.

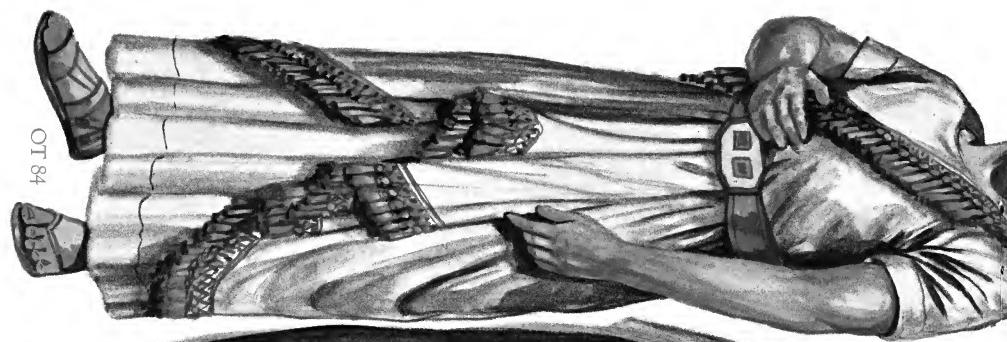
Although we took this scene a number of times, it never became mechanical. I was not concerned about the mechanics of acting, but rather with the genuineness of a sincere prayer offered by one of the Lord's most humble servants, expressing gratitude for blessings received and the fulfillment of a promise.

As I arose from my knees, not only I, but the cast and crew were weeping. Some time passed before anyone could speak. It had been our privilege to have our spiritual senses quickened and our souls lifted to new heights.

That the Lord blessed us in our endeavor, we have no doubt. That this story and film may fulfill an important mission among the people, we humbly desire. Perhaps, as countless thousands feel the spirit of its message and are moved to action, they will understand, as I, that the prayer of Brother Robert Stum in the Beehive House on a June night in 1962 was abundantly answered.

Library File Reference: Snow, Lorenzo.





OT 84



OT 86



OT 88

Pilgrims Going To Church

THE STORY

The sea-worn *Mayflower* slowly bumped its way into a bay its crew had never seen. It was November, 1620. Its passengers — dizzy and weak from damp, crowded living conditions aboard — must have viewed heartfully the sandy cliffs of the Massachusetts coast. Hopes for religious freedom washed over their despairing souls as salty sea waves over sandy shores.

These were Separatists, Englishmen who had denounced the communion of the controlling church and formed congregations of their own. Unable to find in England and Holland a desirable kind of religious refuge, the Separatists set sail from Southampton, England, in August of 1620, bound for the Virginia Colony in the New World.

The Separatists' New World settlement was only one expression of a movement which began at the time of the earliest religious reformers, and even before. The Lord's apostle, Peter, prophesied that the heavens would receive his Lord until the times of restitution — which is the latter-day Restoration. (See Acts 3:19-21.) Another apostle, Paul, said that such time would not be fulfilled except that there should first be a falling away or corruption of the primitive church. (See II Thessalonians 2:3.)

The deaths of all the apostles except John, mounting outside persecution, and internal dissension all helped to bring on the "dark ages." Then, after centuries of darkness, the Spirit of the Lord — as predicted by Joel and Nephi — again illuminated mankind. While a series of physical discoveries was rapidly accelerating, a greater revolution in man's spirit was taking place.

Seeking the Father of their spirits, awaking people rejected current religious philosophies and practices which contradicted the Bible or their personal convictions. Like turbulent waves striking shoreline cliffs, reformists lashed out against existing rituals and doctrines.

The revolt took the form of several reformations which engulfed most of Europe. The English nation separated from the ruling church and set up its own state religion.

The Separatist movement continued, particularly in England. A few congregations of Separatists were organized as early as 1567, growing in strength and influence in the ensuing years.

Years before their New England settlement, the Separatists (known more commonly, perhaps, as Pilgrims and Puritans) left the national church to form its own body of worshipers. The Pilgrims established a church at London, with Francis Johnson as pastor and John Greenwood as teacher. The authorities broke it up and imprisoned the teacher; the pastor and some of his flock escaped to Holland.

A few years later other Separatist churches started in Gainsborough and Scrooby, England. Prominent persons in the movement, whose names are now history, were: William Brewster, John Smith, William Bradford, Richard Clifton, and John Robinson.

To those who went to Holland, conditions were poor for permanent colonization. The language barrier, differences in cultures, outside influences which

(Concluded on opposite back of picture.)



From a Painting by
G. H. Boughton

Pilgrims Go!



ng to Church

Reproduced for **The Instructor**
by Worldwide Lithographing Co.

Pilgrims Going To Church

THE STORY (Concluded)

gave little importance to strict Sabbath observance and to other Puritan ideals, and the prospect of a New World Colony made it apparent that Holland was not an ideal religious haven. Thus, the Separatists living in Holland returned to England to unite behind one unified colonization. That one effort was finally initiated in August of 1620 when some 100 persons boarded the *Mayflower*.

The Pilgrims who landed in late fall struggled through a winter more rigorous than they were accustomed to, and it took the lives of nearly half the company. But those who survived the winter regained most of their former health, and that spring the impoverished Pilgrims planted a promising crop.

In their own right, the Pilgrims were intensely religious. Prayers were no doubt common, as were daily readings of the Bible. As in England, the Pilgrims continued to hold religious meetings.

That fall, at harvest time, the Pilgrims were visited by friendly Indians; a harvest feast followed. Today a regular harvest celebration commemorates the epic 1621 Thanksgiving meal of the Pilgrims and their Indian friends. Other countries also have similar events commemorating harvest and giving thanks to the Lord.

May this Thanksgiving time in America evoke within persons everywhere a greater appreciation for blessings and a firmer desire to serve the Author of all blessings.

THE PICTURE

The original painting, "Pilgrims Going to Church," is in oil on canvas, 28x51 inches. The artistic work, now in the collection of the New-York Historical Society, was painted by George H. Boughton (1833-1905).

Artist Boughton, though English-born, came to America at an early age and grew up near Albany, New York. He left his new country in 1861 to study in Paris, and a few years later settled in London, from where he sent several exhibits to the United States. Boughton's works are most well known for his treatment of subjects taken from the life of the early American colonists.¹

This 1867 painting shows a group of Pilgrims — carrying Bibles and weapons — going to church. The picture, like its New England setting, is conservative in colors, in contrast, and in balance.

The subjects pictured here — the Pilgrims — are considered by some historians to be the forerunners of political and moral revolution; and, despite errors and early excesses, to have the "... seminal principles of true religious toleration . . ."²

— Paul R. Hoopes.

¹ Groce and Wallace, *The New-York Historical Society's Dictionary of Artists in America: 1564-1860*, 1957 edition; Yale University Press, New Haven, Connecticut; page 68.

² Williams, Henry Smith, LL.D., *The Historian's History of the World*, Vol. 22, 1905 edition; The Outlook Company, New York; page 615.

(For Course 29, lesson of November 24, "Church Welfare Plan"; for Course 27, lesson of November 10, "The Pilgrims"; for Course 19, lesson of November 17, "Religious Liberty and Toleration"; and for lessons on Thanksgiving and the Pilgrims.)

LIBRARY FILE REFERENCE: Pilgrim Fathers.



OT 68

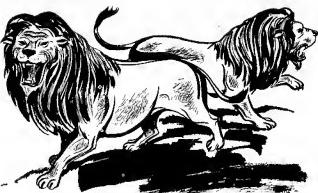
OT 85

OT 89

Dorothy P. Handley

Daniel Had Courage To Do Right

A FLANNELBOARD STORY BY MARIE F. FELT



There was once an Israelite boy named Daniel who loved our Heavenly Father and appreciated all the good things that God gave to him. Daniel was blessed with a strong body, partly because he ate only those things which were good for him. He was also blessed with a quick, bright mind. Daniel was perhaps wiser and knew a great deal more than did the other wise men in the Chaldean Kingdom, so the Bible tells us.

Having received many blessings, Daniel felt grateful; so he often knelt in prayer to tell Heavenly Father of his appreciation. We are proud of Daniel who remembered to pray to God when he was living in Babylon far away from his own home, living among people who did things differently than he had been taught was right. Few boys and girls have had the courage that Daniel had. [End of Scene I.]

King Darius, as did the other kings, trusted Daniel and knew that at all times he would do the right thing. One day he appointed Daniel to be ruler over all the land. The other rulers and princes became jealous of Daniel, so they began to think and plan how they could get rid of him.

After a time they said to one another, ". . . We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." (*Daniel 6:5*.) They meant that everything that Daniel did was usually so perfect and according to law that the king would probably never get angry with him.

They knew, however, that Daniel prayed to his own God, who was different from those whom the Persians worshiped. Because of this, they thought of a plan which they hoped would make the king angry with Daniel.

One day all the presidents and princes went to the king's palace, into the beautiful room where the king sat on his throne. They then said, "All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a peti-

tion of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." (*Daniel 6:7, 8*.) King Darius consented and signed the decree. [End of Scene II.]

Now, even though Daniel knew that the king had signed the law, he still went into his room and knelt in prayer to his Heavenly Father. When the princes saw Daniel praying, just as he had always done, they hurried to tell their king saying:

". . . Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? . . ." (*Daniel 6:12*.)

The king answered that it was true. He had signed a paper which said that.

The princes then told the king that Daniel was not obeying the law; that Daniel was kneeling down to pray to his God three times every day.

When the king heard this, he was angry with himself for having signed such a law. He loved Daniel and did not want to put him into a den of hungry lions where he would be eaten. He wanted to save Daniel but could not, because the law of a king could not be changed.

Daniel was sent for and, against the king's wishes, cast into the den of lions. Oh, how the king hoped that the God to whom Daniel prayed would see to it that the lions would not harm him! He said to Daniel, ". . . Thy God whom thou servest continually, he will deliver thee." (*Daniel 6:16*.) [End of Scene III.]

After the door was shut and sealed, the king returned to his palace. He did not eat nor sleep all night. As soon as it was daylight, he hurried to the den into which Daniel had been placed. The king called to Daniel, saying, ". . . O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (*Daniel 6:20*.) [End of Scene IV.]

"Then said Daniel unto the king, O king, live for ever.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: foras-

(For Course 5, lesson of November 3, "Courage of Daniel and His Friends"; and for similar lessons which emphasize courage and living by the ideals of the Gospel.)

¹Adapted from *Sacred Stories for Children*, by Marie F. Felt. Used by permission.

much as before him innocency was found in me; and also before thee, O king, have I done no hurt." (*Daniel* 6:21, 22.)

As soon as Daniel was taken out of the den, the men who had tricked the king into making the wicked law were thrown into the den of lions. The king did not want such evil men around him and commanded that they receive the punishment that they had intended for Daniel.

The king then made a new law. This time it was that all the people living in his land should worship the same God as Daniel. Because, as the king said, Daniel's God was the real, the true, and the living God of this earth. Only He could bless and protect the people as they needed to be blessed and protected.

I am sure that when Daniel prayed to Heavenly Father that night, he was happier and more grateful than he had ever been before. Especially was he glad that the king and people were to know and love our Heavenly Father better. [End of Scene V.]

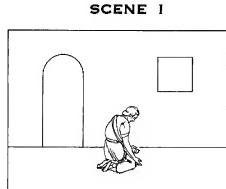
—Marie F. Felt.

How To Present the Flannelboard Story

Characters and Props Needed for This Presentation Are:

Daniel, as a young man, in standing position. (OT84).
Daniel, kneeling in prayer. (OT85).

ORDER FOR SCENES

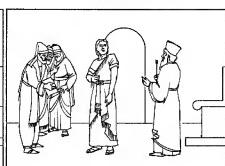


SCENE I

SCENE II



SCENE III



SCENE IV



SCENE V



PHOTO AND ART CREDITS

H. Armstrong Roberts: photo—front cover.
Bill Johnson: art—305, 312, 313, 325, 332, outside back cover.
Dale Kilbourn: art—308, 320, 323, 336, 338.
Church Information Service: photo—310.

Dr. Laurence B. Harmon: photos—317.
Sherman T. Martin: art—318, 324; lay-outs.
Ralph Clark: photos—321, 322.
George H. Boughton: art—center spread.
Dorothy P. Handley: art—center spread.

Luoma Photos: photo—328.
Salt Lake City School Board: photo—334.
Unified Church School System and Charles J. Jacobsen: map—inside back cover.
Charles J. Jacobsen: art—inside front cover.



While inquiring about her granddaughter's Sunday School teacher, Grandmother was told . . .

"She Needs Me"

by General Superintendent George R. Hill

The following letter was written to the Teacher Training Department of the Sunday School General Board by Mrs. Charles M. Cannon. We have her permission to publish it in *The Instructor*, which permission we were very happy to receive as I believe that letter will mean much to the Sunday School teachers of the Church.

(For Course 23, generally; for general reading; and for officers and teachers in church organizations.)

Brethren:

Recently I called my son's home on a Sunday evening. My eight-year-old granddaughter answered the phone. She had just returned from sacrament meeting. I asked her if she had enjoyed it, and she told me a beautiful story the speaker of the evening had related. I told her how happy I was she had listened and learned so much. Then, with a joyous voice, she said: "I met my Sunday School teacher there, and she told me she had missed me this morning and that she hoped I wouldn't be absent again. She needs me!"

What music those words, "She needs me," were to an 8-year-old. The joy in her voice told how important she felt to her class and to her teacher. She had been absent that morning because of the illness of her mother.

Those three words keep coming back to me, "She needs me," plus the happiness they brought to my granddaughter. Of all the classes I have taught, and all the classes I have attended, I have never used the specific expression, nor had a teacher tell me that she needed me. I asked who this wonderful teacher was and learned she was a young girl whose life was spared two or more years ago in an accident that claimed the life of two of her sisters and that her name was Claudia Smith, daughter of Dr. and Mrs. Calvin S. Smith (her mother was the 1962 Mother of the Year of Utah), and that she teaches a class of 8-year-olds in the Bennion First Ward, Bennion, Utah.

What a great mission she is performing! How lucky I am to know my granddaughter is in contact with this brilliant and wise girl one or more hours each Sunday morning!

Sincerely Yours,
Mrs. Charles M. Cannon.

The following excerpts are from a reply by Claudia Gay Smith:

Dear Sir:

. . . I was pleased to read Sister Cannon's letter. I only wish that I were really worthy to receive the praise contained in it. Praise in the case of my Sunday School class is due to the individuals comprising my class. Each member is an important part. I need each one. When one of them is absent, we miss perhaps a thought or an idea important to our lesson. . . .

I appreciate the attention she [Sister Cannon] is paying to her granddaughter. . . .

Sincerely,
Claudia Gay Smith.

How we wish all of our Sunday School teachers had the same modest feeling she has expressed and the same love for each of her wonderful pupils! She has the spirit of a real teacher.

I have known her father, Dr. Calvin S. Smith, for years. I love him. He is a son of the late President Joseph F. Smith, whom I am sure is delighted with the quality of teaching that his beloved granddaughter, Claudia, is doing. God bless her.

The Opportunity of the Junior Sunday School



Superintendents

Train up a child in the way he should go; and when he is old, he will not depart from it.

—Proverbs 22:6.

The opportunity of the Junior Sunday School is unique. The first two of the six or seven years that a child spends in Junior Sunday School are pre-day-school years. That is the period when there is little or no formalized competition for the child's heart and mind. If the Sunday School teaching during those two years has been adequate, with understanding cooperation of parents in the home, the child will feel that his Father in heaven is as real and loving and friendly and helpful and protecting as his earthly father; and he will love to pray to Him and express his thanks to Him.

Unfortunately, in some states, the Bible and required prayer to God are banned in the public schools. How essential it is, therefore, that the spiritual side of the child's nature be nourished at home and at Sunday School along with his secular education in the public school! How important it is also that every Junior Sunday School teacher realize how uniquely different from day school, and how vitally important to each child, her work really is!

The laws of learning teach us that the highest interest is attained and most rapid progress achieved by going from the known to the unknown. When a child is born, he comes into the world without the ability to use any of his five tools for gaining knowledge of this three-dimensional world. He must develop these five senses in order to understand the things with which he comes in contact. He

comes from the presence of God, however, with an inherent instinct for recognizing and responding to parental love and God's love. Relatively, the child knows much more of these subjective things than of objective things, the knowledge of which must await the development and interpreting ability of his sensory organs. How important it is, therefore, that he be given every opportunity possible to express his love and gratitude to God and to ask Him for blessings and protection to himself and those he loves!

At what age may one expect results from teaching a child to pray?

The Teaching of Prayer

At a well-ordered Junior Sunday School, the Junior Sunday School coordinator who was conducting had just asked for a volunteer to lead the school in the opening prayer. She was astonished to hear nearly 3-year-old youngster from Nursery Department call out "my turn" and step to the front as he had seen other boys and girls do. With a little help from the coordinator, that youngster, who had been coming to Junior Sunday School with his brother and sister, gave a lovely prayer. All could hear, and they repeated his prayer reverently and with bowed heads. That indicated not only attentive understanding and response to the prayers he had heard other children give, but commendable participation in prayers at home. It is by and through participation in things spiritual that we grow spiritually. This applies as much to the two-year-old youngsters as to those who are 20.

An extremely shy and timid boy of 6 was asked by his teacher to give a particular poem the following Sunday. After many rebellious tears at home, where no one but an understanding mother could see, the boy bravely fulfilled his assignment. When he came home he said, "Mommie, you feel just so good inside when you've taken your part!" What made him feel "so good inside"? Perhaps it was the same principle that God had revealed through Joseph Smith to Oliver Cowdery: ". . . if it be right . . . I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (Doctrine and Covenants 9:8.)

How may we preserve and magnify the unique field that belongs to the Junior Sunday School and keep it from being confused in the child's mind as just another day of day school?

The Spiritual Field

The Sunday School program of

COMING EVENTS

Sept. 15, 1963

Sunday School
Budget Fund Sunday

• • •

Sept. 29, 1963

Suggested Date To Begin
Teacher-training Classes

• • •

Oct. 4, 5, and 6, 1963

Semi-annual
General Conference

• • •

Oct. 6, 1963

Semi-annual
Sunday School Conference

teaching the Gospel in all of its spiritual richness should be intelligently followed. It is true that many of the traits of character the Church desires to cultivate, such as honesty, courage, kindness, loyalty, friendliness, and obedience, are common with those of the public school. Also the effective methods of presentation are common to both religious and secular instruction. While all the knowledge of techniques for teaching children in public school is highly desirable, it is a great mistake to try to substitute public school subject matter for the richly spiritual field of the Gospel which seeks to develop the entire soul of man. The Sunday School field is a distinctive

field. Let us preserve its distinction.

"Feed My Lambs"

We should use the Bible far more extensively than most teachers now use it in teaching these principles to children in Junior Sunday School. Children love Bible stories and quotations. There is not a desirable trait of character which cannot be illustrated by many Bible stories and references. The goodness and nearness and everpresence of God live in Bible characters. Bible stories, if well told, bear repeating many times—and children beg for them again and again. The teacher will need

to know them thoroughly and not miss an essential detail in her retelling or she is bound to be corrected by some child who knows his Bible stories. Children are meticulous in their insistence on accuracy of detail.

What is true of Bible stories is true of stories from our other Church works and of most Church history and Pioneer stories. Together they furnish a wealth of character- and faith-building vicarious experiences that, if taught well with opportunity for participation, will go far toward giving children a testimony and a desire to live by Gospel standards.

—*General Superintendent
George R. Hill.*

Memorized Recitations

for Nov. 3, 1963

To be memorized by students in Courses 9 and 15 during September and October, and recited in the worship service November 3 (taken from *A Uniform System for Teaching Investigators*).

COURSE 9:

(This scripture applies to the Godhead and to baptism.)

"Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was bap-

tized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

—*Matthew 3:13-17.*

COURSE 15:

(This scripture applies to the latter-day Restoration of the Gospel.)

"That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

—*Ephesians 1:10.*

Answers to Your Questions

Should All Classes Take Genealogy?

Q. A genealogical worker has suggested that the Sunday School teach 12 weeks of genealogy in each Sunday School class. What is your recommendation?

—*Wind River Stake.*

A. We think that the suggestion of your genealogical worker of the 12-week genealogy course in each class will disrupt the different classes and the

continuity of their lessons to an extent that it would do more harm than good. Genealogy in the Sunday School should be taught in Courses 20 and 21, the regular genealogical class; and a year's course without interruption should be taught in that class. Some genealogical lessons are offered in every course of study as they are presently written.

—*Superintendent Lynn S. Richards.*

IN THANKS FOR OUR HARVEST (Cover)

Here is a Thanksgiving preview, with grandmother and grandfather playing host to their hungry guests.

Whatever the flag that flies above your land, whenever your harvest holiday may be, remember and give thanks to Him who provides for His children and for the creatures of the field.

If our own blessings have been bounteous, let us remember those in want, that they, too, shall have cause to give thanks.

—*Kenneth S. Bennion.*

(For Course 1a, lesson of Nov. 24, "Thanks to Our Heavenly Father"; for Course 15, lesson of November 24, "We Are Thankful.")
Library File Reference: Thanksgiving.

Help Give Feelings of Success and Importance

HOW TO USE COMPASSION IN TEACHING

*by Boyd Butler**

In every classroom there are students who miss the attention of most teachers. They are the "little nobody," the little "fat" girl, the lonely boy, the one who has no friends, the timid student filled with fears, the broken-home student, the little "straight-up-and-down" girl, and many others who need love and special attention. Christ was particularly concerned with these types of people. On many occasions He had "compassion on the multitude."

Compassion has been defined as sorrow for the sufferings of others, sympathy, tenderness, tender-heartedness, forbearance, humanity, mercy, long-suffering, etc.

Christ truly gave meaning to the word compassion by His life and acts. He demonstrated many times His great love and compassion for those with great problems and personality difficulties. To the woman who had committed adultery, Christ saw the great worth and depth of her soul; and, with a few words, gave her vision for a completely new life. He changed the life of a little, timid man, who climbed a tree in order to get a glimpse of Christ, by just calling him by name. To the hated Samaritans, He gave new dignity and a sense of worth in the sight of God. He called a scorned tax collector to be one of His apostles. He healed the suffering, made the blind to see, and fed the hungry.

The word "compassion" is a beautiful word and one that should be a main ingredient, or a "must," in striving to become a master teacher like Christ. Most teachers are overly concerned with subject matter and do not realize some of the "behind-the-scene problems" that exist. In order to help us become aware of these students and the problems they face, the following suggestions are important:

(For Course 23 generally and for officers and teachers in the Church; also of general interest.)

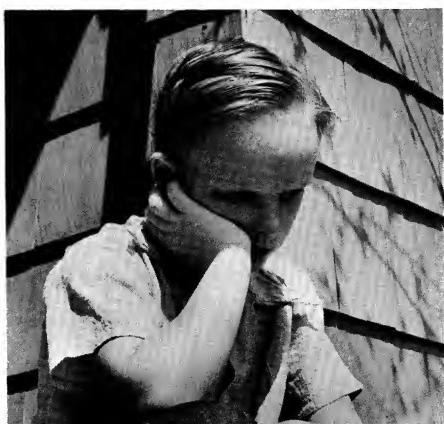
*Austhul M. (Boyd) Butler, a priesthood quorum as one of its seven presidents. Brother Butler also has been on a stake Sunday School board, served as a ward Sunday School superintendent, and instructed in various Sunday School classes. He has further served as a teacher trainer. Professionally he is a public accountant at Murray, Utah. Brother Butler graduated from the University of Utah with a B.S. degree and is presently working toward a master's degree at Brigham Young University in Provo, Utah.

A teen-age student has deep feelings and a sensitive nature. He is continually trying to gain status in the classroom and to get a feeling of importance and of accomplishment. We must be alert to discover means of satisfying these needs.

Most successful teachers do a great deal of "superposing." If you are telling a success story to illustrate a point in your lesson, take one of these students and substitute his name in the place of the hero of the story. You will have everyone's undivided attention and interest, and it will give the student named the recognition and feeling of importance and inspiration he so badly needs.

I will never forget one student. He was a small boy who wore a timid, backward expression. His sum-total activity in class was "logging up seat time." He failed all of his tests; and, in private conversation with me, he did not seem to care. One day the class was completing a work sheet, and for the first time it appeared that he was working hard. The thrill at seeing this ambition was short-lived, for there on the work sheet was the most sinister picture of a man with a long cigarette hanging out of the corner of his mouth. The art work, however, was great, even though the subject was depraved.

To his surprise, he was complimented on his fine art; and a suggestion was made that he find a more inspiring subject. He was given a story in the New Testament to read, with a request that he draw a picture of his version of what he was to read. All the class time he felt was necessary to accomplish this was given him. It took one month to finish, but it was worth the time—the finished picture was beautiful. After this, the first thing he would do upon arriving at the class was to stop and admire his picture, which was hung in an important place in the classroom. His whole attitude changed in the classroom, and he became an "A" student. At the



end of the year, he bore his testimony in which he expressed gratitude for the Gospel.

Need of Friends

One of the great needs of human personality is to have friends and be socially accepted by the group. An alert teacher can find ways and means of helping students to become accepted by the group.

One student was observed to be walking alone every place he went. This student was helped beyond measure by the teacher asking a very popular student to walk with, and become a friend to, this lonely boy. When this was done, the once-lonely boy started to enjoy life and classroom experiences, and soon he had additional friends. Thus a basic need was satisfied.

Need for Security and "To Be Wanted"

Many students, because of an undesirable home life or other reasons, lack the security they need for a well-balanced, happy life. Because they feel they are not wanted, many students compensate for this loneliness by overt actions. If a teacher is wise, he can make a place of security for the student in this area.

These suggestions may be helpful:

1. Make a systematic plan to talk to these students in a friendly manner before or after class. Showing such interest conveys a feeling that they are important and wanted.

2. If a student is absent from class, it is almost criminal for the teacher not to inquire about the reason. Such inquiry is a wonderful opportunity to call and tell them how they are missed. If one is sick, a "get well" card can be sent. One student reported, after receiving a card, that it was one of the most wonderful things that had happened in his life.

3. Memory-work is very helpful for those who are afraid to participate in class or who have slow powers of thought. One little girl with a low learning capacity took great pride in how she could say the books of the Bible by memory. From time to time during the year, chances were given for her to recite the books. It gave her the necessary feeling of accomplishment, which in turn gave her a sense of security.

4. Be generous with your smiles. A genuine smile lets the students know that you like them and want them. Successful teachers smile often and with deep sincerity.

5. A teacher must be alert continually to find ways to pay a compliment to students. One quiet student with little interest in class served food at noon for the school hot lunch program. I noticed the very excellent way he served the lunch; and, when he came to class, he was sincerely complimented

on the fine way he served the lunch. He seemed to beam all over. Every day at the beginning of class he wanted to know how he was doing at the lunch time. This incident was the start of his participation in class, and he became extremely interested in class work.

6. One of the greatest things we can emphasize in class is the *love of God*. Many students realize for the first time the wonderful love that God has for us. This is a new thrill for them, and it gives them confidence and security that someone really cares for them.

7. After a lesson on repentance, one of the very quiet boys in class asked for a few moments to talk in private. He started out, with tears in his eyes, by saying that last month he had attempted suicide. He felt that no one cared for him, especially his parents. He believed this rejection was due to thoughts he had been thinking which were unclean. Because of such thoughts, he felt that he had no privilege before God and that all was lost. After appropriate explanation, with tears of gratitude, he expressed his appreciation for the love of God in giving him a chance to receive forgiveness through repentance. Along with lessons on results of sin, a student should be taught that he can change and again be clean before God.

8. A teacher must have a genuine *love for the student*. Students are not deceived about their teacher's attitude toward them. One way to develop a sincere love is to think about the student, repeating to yourself, "I love you, and you are a wonderful child of God." Soon you will feel that way; and, as you look and talk to the student, he or she will be able to feel your great love. President George Albert Smith radiated a kindness toward others. Everyone could feel his love and would be inclined to return it.

9. Look for little ways to give recognition to these students. A few suggestions are: notice changes in hair styles and give compliments; keep a birthday file and make special mention of each birthday; tell a success story—if a person is short or tall—about a great person that was short or tall.

If only some of the backward students would realize the God-given power that lies within them waiting to be developed! They are like a shotgun shell. One can take out the powder and pour it on the sidewalk. If one lights a match to it, it will burn; but its only effect will be a small puff of smoke. If the powder is encased, however, and its explosive power channeled, a tremendous force can be released. God help us to have strong compassion, and thereby bring out the great possibilities of our students.

"What Glorious Scenes Mine Eyes Behold"



Senior Sunday School Hymn for the Month of November

"What Glorious Scenes Mine Eyes Behold"; author anonymous; composer, Ebenezer Beesley; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 197.

This splendid Latter-day Saint hymn sings in pleasant phrases of the glories, wonders, and good news which the Restored Gospel of Jesus Christ brings to the faithful believers. It is regrettable that we do not have the name of the author of these happy words of thanksgiving. He sang from a full heart. He now invites us by means of the hymnbook to join him in his poetic expressions concerning the work of the Lord's latter days.

For Choristers and Organists:

Ebenezer Beesley very likely wrote this music to be sung by the

Salt Lake Tabernacle choir, whose director he was from 1880 to 1889. Its *sustained high pitch* fits perfectly to the select singers of this choir, but in our opinion its pitch is too high for comfortable congregational singing. Therefore, we take the liberty, as frequently done at the big organ, of transposing it down a minor third. In this way we will all be comfortable in singing this hymn to our Heavenly Father in our Church services. Furthermore, the key of F, having but one flat, is easier to play for many organists.

We hope our choristers will find the most comfortable tempo. The recommended 84 beats per minute appears to be perfect. In the absence of a metronome you need merely observe the second hand on your watch, and beat seven beats

for every five seconds. A little leeway, either faster or slower than this, may be allowed; but do try for the recommended tempo. Practice it in private and in preparation meeting, and then lead the people serenely in Sunday School.

This hymn has not been listed previously among the recommended ones for the Sunday School practice period. It may sound a bit new to us. This causes us to recommend it specially in the spirit of the Bible, where we read: "Sing unto the Lord a new song." Especially will we sing these words and this music, because they are our own; and they sing of the present day and of our own recently restored faith and work.

—Alexander Schreiner.

(The hymn for December, 1863, will be, "While Shepherds Watched"; *Hymns*, No. 222.)

Junior Sunday School Hymn for the Month of November

"Lord We Thank Thee"; composer, F. Remsen; *The Children Sing*, No. 35.

"Thou shalt thank the Lord thy God in all things." (Doctrine and Covenants 59:7.) In the United States, Thanksgiving is a special time of the year when gratitude is expressed to our Heavenly Father for His blessings. Being thankful for our many blessings brings joy and happiness.

To the Chorister:

The first verse of the hymn, "Lord We Thank Thee," teaches children to give thanks for all things and to love one another as our Heavenly Father loves each of us. The second verse asks for guidance to do His will and to lead us by His "holy light." Teaching such thoughts through song

strengthens the Gospel concepts taught in class.

While there are many step-wise progressions in the song, there are two skips that are difficult. They can be learned quickly if special help is given when it is first being taught to children. I am referring to the second phrase composed of measures 5 through 8 and the third phrase, measures 9 through 12.

In introducing the second phrase have the chorister sing the phrase while the children *listen and watch* her indicating the interval-beat pattern with her hand. Then the boys and girls may sing it back to her. When they can sing the phrase correctly, the chorister may sing the song all the way through and have the children sing the phrase they know.

The second Sunday, the third phrase may be introduced in the same manner. By the end of the third Sunday's hymn practice, most children will know the song.

To the Organist:

In Junior Sunday School, organists are encouraged to use the new hymn of the month as a prelude if the music is unfamiliar. Because the number is short, play it as a prelude the same month it is being taught.

Until the song is learned by rote, play only the top (melody) notes with the right hand and combine with the bass clef notes as written for the left hand.

Always study the music carefully before playing it. It is interesting to observe that tied notes

"What Glorious Scenes Mine Eyes Behold"

appear throughout the song. However, the top or melody notes played by the right hand are free from tied notes.

The music of this piece is well written. It should be played in a quiet, gentle manner. In order to give a good performance, play each phrase smoothly. Observe the phrasing marks (ties and slurs), and have the melody sing out by playing each note of the melody line with an even touch so that it may be heard above the other notes of the chord.

Junior Sunday School choristers and organists are Gospel teachers through song. First impressions of a child as he participates as an individual in the Lord's House are important.

Occasionally, children become restless before the worship service is over. A change of position such as sitting or standing is physically restful, but hand or body movements by members of the congregation are inappropriate. They take away from the spiritual, reverent feeling which is conducive to worship.

A Guide for Choristers and Organists in Junior Sunday School, written by the Junior Sunday School Music Committee, is available at the Deseret Book Store. "Singing and Physical Movement" is discussed on page 13 and should prove helpful.

—Florence S. Allen.

(The Junior Sunday School song for the month of December, 1963, will be "Away in a Manger," *The Children Sing*, No. 152.)

November Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"... Be ye all of one mind, having compassion one of another..."¹

FOR JUNIOR SUNDAY SCHOOL

Jesus said: "This is my commandment, That ye love one another, as I have loved you."²

The musical score consists of three staves of music. The top staff is for treble clef, the middle staff for bass clef, and the bottom staff for bass clef. Fingerings are indicated above the notes, such as '3 2' over a note, and various rests and dynamics are present. The tempo is marked as quarter note = 84.

Organ Music To Accompany November Sacrament Gems

The musical score for organ consists of two staves. The top staff is for treble clef and the bottom staff is for bass clef. The music is composed by Melvin W. Dunn. The score includes various notes, rests, and dynamic markings.

¹Peter 3:8.
²John 15:12.

Billie and His Dog Shag

Billie is a boy of ten, with flaming red hair and freckles. He is shy and stays by himself; but he has a nice family and a faithful dog, Shag.

Shag is not a handsome dog. He has no pedigree. He is just a common dog with long, shaggy, brown fur. He loves his master; and, when children tease Billie, Shag will show his big, white teeth and run over to his master's side to protect him.

Wherever you see Shag, you see Billie. Shag waits for him outside the school building. They play ball together, and Shag is the catcher. He is also the right fielder, the left fielder, and the center fielder. He chases the ball and brings it back to Billie. In the summer, they roam the hills together. In the winter, Shag pulls Billie all over on Billie's sleigh. Billie needs no friends; he thinks only of Shag. Billie often says, "I love you, Shag; you are my best friend."

One cold winter day after school, Shag and Billie were out sleighing and having a fun time. Suddenly, the sled hit an icy spot. The sled flipped right into Shag's leg, and Billie fell into a snowbank. As Billie crawled from the snow and brushed it from his face, he cried "Shag, where are you?"

He heard a long, low moan that meant that Shag was in pain. Billie was afraid that his dog's leg must be broken, or his pal would have been on his feet romping about.

Billie dragged his sleigh to Shag's side. Rubbing his furry head, he cried, "Come on boy, try to roll over. Come on, roll over onto the sleigh." The old dog did try, but his leg hurt too much.

"Please, Shag, old boy, I love you; and I'll take you home and take good care of you," said Billie.

Shag tried again; and, with Billie's help, he rolled onto the sleigh. Billie took off his coat and put it lovingly over his dog, and pulled the sleigh home as swiftly as possible. The winter wind blew hard, pushing Billie backwards, and seemed to go right through his clothes. *Jack Frost* nipped his nose, and his hands began to feel numb. He pulled the sled first with one hand, then the other. It seemed farther home than usual. Billie spoke to his dog, "We'll soon be there, Shag. You always pull me home; now it's my turn to do the hard work. I know I am slower than you, but we will make it."

Billie reached his home and burst through the door, crying, "Dad! Mother! Shag is hurt." This excited announcement brought the whole family out to the sleigh. The dog was shaking with cold and whining with pain.

(For Course 1, lesson of October 6. "Pets Need Us To Be Kind to Them"; for Course 1a, lesson of November 3. "Our Animal Friends"; and for all young children.)

"Let me carry him into the house," said Father, "and Mother, you fix him a soft bed by the fire."

Father could tell that the leg was badly broken, so he called his friend, who was an animal doctor, and asked him to come and help Shag. While they waited, Billie gave Shag some warm milk and put a warm blanket over him.

Mother looked at Billie. His lips were blue from the cold, and he was shaking.

"Young man, you need some attention yourself," she said; and she poured him a cup of warm milk and gave him a bowl of warm soup. Then she tucked a blanket about him where he sat on the floor with Shag by his side.

Mother knelt down by Shag and Billie. She took her son's hand and said, "Billie, Father and I are proud of you. Not every boy would take off his coat for his dog in this cold. We want you to know we think you are a fine boy."

Billie saw the love in his mother's eyes and in his father's proud smile. He thought, "I don't need to be afraid of anyone any more. No matter what they call me, I won't mind. I know I can take care of myself, like I took care of Shag."

After the doctor arrived and bandaged the dog's leg and left, Billie knelt down by his dog and held the dear, old head in his lap. Soon they were both fast asleep on the kitchen floor. The love, trust, and devotion they felt for each other brought them comfort.

—*Twilla Newbury**

*Sister Newbury, presently teaching in Sunday School, has been a Sunday School teacher for some 15 years. She also has taught in the MIA, Primary, and Relief Society organizations; and she has directed Junior Sunday School music. Sister Newbury is a graduate of Brigham Young University; she started college when she was 44 years old. She is working on her master's degree at BYU and hopes to finish by the summer of 1964. For the past three years, Sister Newbury has been a member of the Springville Stake Relief Society. She has been the arts and crafts leader in the Department of Recreation of her city, Springville, Utah, for seven years. Sister Newbury, widowed for 12 years, has raised six children.

Library File Reference: Love.



After the doctor had bandaged Shag's leg, Billie sat and held his dog's head. Soon both were asleep on the floor.

Blessings for My Ancestors

by Adah Webster Tewes*

I experienced one of the greatest thrills of my life when, upon joining The Church of Jesus Christ of Latter-day Saints in 1952, I learned of the important part that genealogy plays in the life of a Latter-day Saint. Being a private secretary with its attendant record keeping, I felt certain that I would enjoy the challenge of seeking out my ancestors. Also, I had been promised in my patriarchal blessing that, if I would prepare myself to gather genealogical records of my dead ancestors, I would bring great blessings to them and to myself in my future life. That was an added incentive to get started.

I think one should set about genealogical research in an orderly fashion. This is what I did: I searched in Bibles, letters, scrapbooks, and diaries for information about my family; and whatever I found I placed in file folders for future use. The gathering of information, I learned, required patience and perseverance.

After accumulating all the information I could, I obtained a supply of family group sheets and pedigree charts from our ward's genealogy chairman. On one pedigree chart, I placed my own name, date and place of birth with my husband's name on the line below. Then I placed on the same chart the names of my parents, grandparents, and their forebears with the dates and places of their birth, continuing those names as far back as I could. Next, I made up a family group sheet for each family on that pedigree chart, listing the children born to each set of parents and the required information for each. I soon exhausted all the data I had gathered. There were many vacant lines on those charts, and from that point the real searching began.

My parents and grandparents were born in upper New York state, in and around Whitehall and Glens Falls. When my mother and father were married, they came to New York City to live. In the summertime we spent our vacations visiting our rela-

tives in the Adirondack Mountain region. I have kept in touch with some of these people through the years. In seeking additional information for my family group sheets, I visited these kinsfolk and was able to obtain considerable information. I spent hours in little family graveyards making notes of names and dates. My relatives and friends, now aware of my desire to gather family history, soon were sending me exciting letters containing additional information.

I was interested principally in the names: Webster, Kingsley, Swift, and Wilson as these are the names of my parents and grandparents. Obtaining a telephone directory of Washington and Warren counties, I set about writing letters to all listed persons having those names.

In writing letters asking for assistance, I try to state my desires briefly and courteously and enclose a self-addressed, stamped envelope for their convenience in replying. When I receive some family history from these good people, I like to type copies of it and add any data I might have on their families and send this to them by way of saying "thank you." My relatives and friends are not members of the Church; and, until I find the time to explain why we do this genealogical work, I tactfully and simply state that I am putting together a history of my family and would appreciate any help they might give me.

In my letter writing, I have unearthed many wonderful people and several very fine cousins of whom I had no former knowledge. George Webster was one of these. He is an avid genealogist, among his many interests and talents. He has traced our Webster line back to the Bronze Age and has given me access to his material. I have in turn added considerably to his more recent data.

I made a trip to Salt Lake City one summer. In the Genealogical Society archives, I was amazed to find that some of my kinsfolk had joined the Church back in its early days and that the temple work had been done on many of our names. From this I learned that it is well to check the Church records before sending in family group sheets, in order to prevent duplicating work which has already been done.

Among my father's papers, I learned that he had discovered a Webster biography in the New York Public Library, which included our family. I went to that library and found a manuscript, "History and

(Concluded on page 338.)

(For Course 21, lesson of October 20, "Research by First and Second Generation in the Church," for Course 13, lesson of September 15, "Genealogy," for this present article their genealogy who are first and second generation in the Church.)

*Since her 1952 conversion, Sister Tewes has labored in the Church's Relief Society organization in two different stakes. She has served as Relief Society secretary-treasurer, first counselor, and president in the Mahopac Ward, New York Stake. She has been a Thesis class leader for New York and New Jersey Stake, and Sister Tewes, now on a two-year mission in New Jersey Stake, has filled a previous two-year mission in New York Stake. She lives in North Jersey Ward and is married to Elmer George Tewes, retired business executive.

He Accepted the Challenge

by Superintendent Lynn S. Richards

EDITOR'S NOTE: Sunday School officers were saddened by the death of Marion G. Merkley, General Board member of many years. In appreciation for the service of Dr. Merkley in behalf of Sunday Schools of the Church, excerpts from the sermon given at his funeral by Second Assistant General Superintendnt Lynn S. Richards are printed below.

. . . When Marion G. Merkley was called to the General Board of the Deseret Sunday School Union in 1940, he was prepared for this assignment. He had established himself as one of the foremost teachers in the Latter-day Saint Seminary system. He had served his Church on a mission to the Southern States, had been Sunday School superintendent of a ward and a stake, and was a professional teacher. He had married Vera Ann Babcock in the Alberta Temple in Canada. He was the father of two sons. He had a zest for work. He enjoyed the stimulation of research. He accepted his assignments with enthusiasm. He enjoyed being with people. He found the companionship of the members of the board stimulating. For more than 20 years he served in numerous capacities with distinction.

He was a prolific writer and a frequent contributor to the official Sunday School organ, *The Instructor*. His interests, enthusiasm, and philosophy of life are reflected in the articles he wrote. They speak more eloquently of his dedication to his Church and wholehearted acceptance of the principles of the Saviour of mankind than anything I could say. Out of the last dozen or so articles which he has written during the past ten years, I have chosen a few excerpts which I should like to read to you:

Man needs the Sabbath. It is his opportunity to recover his poise and to give spiritual tone to his life, to open the windows of his soul so that he may again partake of the Father's good gifts.

Our efforts to win the nonobserver to support a worshipful Sabbath must be made in a spirit of humility and reverence.

* * *

True humility is indicated by dignity, honor, and respect.

* * *

The real leader sets the example. He knows how. He is ready, willing, and able to do every task he expects others to perform.

(For Course 13, lesson of November 24, "Responsibility"; for Course 27, lesson of November 10, "Tests and Trials"; and for Course 9, lessons of November 10, 24, and December 1: "A Leader Learns All that He Can about Jesus," and "A Leader Learns about Christ's Teachings.")



MARION G. MERKLEY

Cultivate a liking for people. This is built upon sincerity, trust, and mutual respect.

* * *

The Master demanded moral courage from all His followers and that without apology; saying, "If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life will lose it, and whosoever will lose his life for my sake shall find it."

* * *

If we truly understand something, we do not need to drill or memorize; time can be more profitably spent in applying what has been learned.

* * *

The greatest reward a Gospel teacher can receive is to see his students become wise and diligent in their efforts to learn more about the Gospel.

* * *

Jesus taught that every person is important. It made no difference to Him whether the person was a great High Priest or a humble peasant. He treated each as a friend, and He became the champion of the oppressed. Jesus recognized each person as a son of God, and He looked upon every man as His brother. . . . Jesus advocated the greatest degree of personal freedom. His whole effort was directed toward delivering men from the bonds of wrong beliefs, evil habits and baseless fears. His purpose was well-expressed in John, chapter 8, verse 32: "Ye shall know the truth, and the truth shall make you free."

Jesus worked earnestly for full liberty for every individual. Without liberty, it is impossible for a man to accept his social responsibilities. Liberty permits a man to serve his fellows in church, government and social institutions. Man's most valuable right is the right to work for the well-being of others.

In September of last year, the Utah State Board of Education tendered to Dr. Merkley the office of

State Superintendent of Public Instruction. He assumed the responsibilities of that office with the realization that within a few months the legislature would meet upon many serious matters affecting his department and education. In November it was necessary for him to fulfill an assignment for the State Board to Miami, Florida. While there he became deathly ill; and, but for the skill of physicians and surgeons and the faith of his wife, family and friends, he would not have returned alive. After the passing of a month or more, having lost more than 20 pounds and in a weakened condition, he returned to take on the rigor of a legislative session.

We were all amazed with his spirit to handle the problems at hand. His staff at the state office was most loyal, and earnestly sustained him in his duties. He was eager to tackle the momentous problems at hand; but he knew that he had one more obstacle before he could wholeheartedly enter into his undertakings, and that was the last operation.

It is regrettable that he was not able to perform in full his mission to the educational system of the state and those who profit from it.

Dr. Merkley stood firm for the leadership and control of the public school system under the Constitution of the state of Utah by the State Board of Education. If time would permit, we might review with profit his concept of the dignity of the role of the teacher in a noble and dedicated profession. He believed sincerely in the upgrading of the educational processes. He supported the concept of rewarding excellence in teaching. He felt deep concern for the problems which involve the individual differences of the 250,000 students in the state of Utah. These and many more problems were upon his mind, and he was preparing himself and his office to do something about them.

His devoted wife, Vera, wrote a letter to me, a part of which I should like to read to you:

When Marion was advised he was being considered for the position of State Superintendent of Public Instruction and was invited to meet with the board, he responded. When he was asked to accept the position, he replied he would like a few minutes to consider it with his wife.

In talking with him, I wondered at his age if it would be wise for him to give up a position he had held for 14 years—one with which he should have been familiar—to go into a new field, to accept a position carrying greater responsibilities than he had ever attempted before. Would his health stand up under the strain? To this he made little comment. Then I continued, "This position would be a marvelous experience for you. It is a position for which I feel you have the training and background. Do you feel Marion, at your age, you still want new fields to conquer; and do you want to accept this challenge?"

He quickly replied, "I still enjoy a challenge."

This was his answer, and so I continued, "I feel you have the dignity and the leadership this high position requires; and, whether you serve a short time or a number of years, I believe you will make a contribution which will be of lasting value to all who may follow in this position. You have my support."

Thursday morning I telephoned him. He said he had a very good night—he felt fine. I afterward remembered something I wanted to discuss with him and telephoned again a few minutes later. The nurse answered the phone. She said Dr. Merkley was not feeling well and could not talk over the telephone. She suggested I come up to the hospital and talk to him. In a few moments I received an urgent call to come to the hospital at once.

If I had gotten there in time, and if Marion could have spoken after the seizure, I believe I would have received this message:

"Vera—I am being called to another assignment, to perform a glorious mission, one which surpasses all my earthly experience. But it will require all of my time. It will be necessary for you to carry all of our responsibilities of this earth life. Shall I accept?"

I would have replied, "Marion, you are prepared—you must be about your Father's business—you must accept. I shall support you, Marion. I'll support you all the way."

In one of four Sunday School manuals authored or coauthored by Marion, he wrote:

The resurrection had been a truth but dimly understood by the disciples. The Sadducees rejected it. All were puzzled when they attempted to describe it; but with the resurrection of Christ, it had become a fact in history. The dead later had been seen abroad and had been recognized. Gradually the truth was brought home to the minds of thoughtful men. Some bowed their heads, smote their breasts, and declared, "We crucified Jesus. Now He is risen and has become our Saviour."

The Lord is hidden from the eyes of man, but He is as near as a whispered prayer can reach. He will return in His immortal body, for His promises never fail. He has gone away, yet He has given us a sense of His presence through the Gift of the Holy Ghost so that we need feel no fear nor sorrow of parting. His children who are true and faithful may find peace, hope, and forgiveness through calling upon His name.

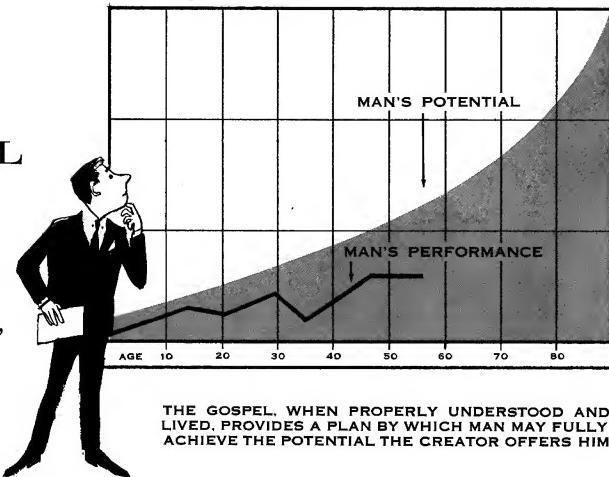
May we, like the disciples of old (Luke 24:53), be found worthy to be continually in the temple praising and blessing God, and then go forth to preach everywhere with the Lord confirming what is done in His name (Mark 16:20).

And so we pay tribute to a great man who gave his life for a great cause. May the Lord bless all in his family that they may be sustained by the life example of a true Christian gentleman, a devoted husband, father, grandfather, and true teacher, I ask in the name of Jesus. Amen.

ARE YOU LIVING ALL OF YOUR LIFE?

*Suggested Lesson for
Stake Conference Sunday,
Fourth Quarter, 1963*

by Melba Glade



THE GOSPEL, WHEN PROPERLY UNDERSTOOD AND LIVED, PROVIDES A PLAN BY WHICH MAN MAY FULLY ACHIEVE THE POTENTIAL THE CREATOR OFFERS HIM

LESSON OBJECTIVE: A belief in God is essential in modern times. Good works must show our faith.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

—Thirteenth Article of Faith.

Living all your life fully connotes a richness and a completeness of life activities that might not have been possible a short time ago. Modern systems of communication are bringing people to the threshold of personal discovery and to the realization that life increasingly comes to embody many facets of human understanding never before known.

When President Hugh B. Brown addressed students at the Pittsburgh Theological Seminary, he may have stirred the thinking and inquiry of many. (Through the voices of Church leaders, the message of the Gospel is being carried to many persons today.) President Brown quoted Josiah Quincy, who said:

It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: "What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?" And it is by no means impossible that the answer to the interrogatory may be thus written: "Joseph Smith, the Mormon Prophet." And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants....

(For Course 27, lessons of August 4 and 18, "Obedience" and "Improvement Is Always Possible"; for Course 29, lesson of October 27, "Health and Happiness.")

President Brown later stated in his speech:

In carrying out the work committed to it, the Church is tolerant of all sects and parties, claiming for itself no right or privilege which it would deny to individuals or other organizations. It affirms itself to be the Church of old established anew. Its message to the world is that of peace and good will—an invitation to come and partake of the blessings incident to the new and everlasting covenant between God and His children. . . .

The element of discovery is a fundamental aspect of our very existence. A bridgehead is established in a person's life when he comes to know the "greatest good"; that God lives and that Jesus is the Christ; that God is our Father and Jesus is our Brother and that it is Their divine plan by which we live.

The first principles of man are self-existent with God. God, Himself, finding He was in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like Himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with Himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence, which is requisite in order to save them in the world of spirits.⁴

When principles of the Gospel become operational in one's personal endeavor, his life has purpose, direction, and meaning that give balance and unity.

It is with interest that one contemplates that

⁴Brown, Hugh B., *Mormonism*, 1962 edition; Deseret Book Co., Salt Lake City, Utah; pages 9, 61.

⁵Smith, Joseph Fielding, *Teachings of the Prophet Joseph Smith*, 1946 edition; Deseret News Press, Salt Lake City, Utah; page 354.

man's life span is literally being extended in years. Is this fact not significant in relation to man's progress? Figures reported by the United States Department of Health, Education, and Welfare show that life expectancy in the United States has increased 19.1 years for white males for the year 1900-1959, and 22.9 years during the same period for white females.

At Birth	Average Expectation of Life in Years ^a	
	Male	Female
1900-1902	48.23	51.08
1909-1911	50.23	53.62
1919-1921	56.84	58.53
1929-1931	59.12	62.67
1939-1941	62.81	67.29
1949-1951	66.31	72.03
1955	67.3	73.6
1957	67.1	73.5
1958	67.2	73.7
1959	67.3	73.9

Figures showing the annual rate of mortality per 1,000 living at specified age (at birth) also have far-reaching implication. Note how the percentages of infant mortality have decreased from 100 plus per thousand births in 1900 to an almost negligible 20 plus per thousand in 1959.

Annual Rate of Mortality Per 1000 Living at Specified Age ^b	Male	Female
At Birth		
1900-1902	138.45	110.61
1909-1911	123.26	102.26
1919-1921	80.25	63.92
1929-1931	62.32	49.63
1939-1941	48.12	37.89
1949-1951	30.69	23.55
1955	26.75	20.37
1957	26.45	20.13
1958	26.71	20.62
1959	26.31	19.99

Horizons are now being extended. New facets of the natural and physical worlds are being opened. Those parts of the world that have not yet come within man's field of vision are just ahead.

Through time, people have learned to communicate in speaking and the spoken word, in music, dance, drama, and the various art forms. And these are only some of the ways in which thoughts, feelings, and acts are released through individual effort and group membership.

A recent Tabernacle Choir program, televised from the historic Mormon Tabernacle, portrayed the cultural backgrounds of a music-loving people, enabling thousands of Church members to glimpse the richness of their heritage. The Church, in providing more media to express Gospel living, can reveal more facets of life.

Self-understanding is derived from an awareness of self as a part of people and a part of the world of things. It derives from a growing ability to identify oneself by a process of differentiation as we come to know the world in its myriad of aspects.

Differentiation makes possible the building of per-

sonal faith and testimony. Each member of the Church has a sense of belonging which makes him an integral part of the functioning organization in which all members have interdependent relationships and objectives.

Each individual has within himself the power to live nobly or to choose to do less. Free agency is the impelling source of the soul's progress. Every person is faced with the choice to live uprightly and to reach for the fruits of the spirit, which are: "... love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law"; or to choose what Paul designates as the "... works of the flesh..." (*Galatians* 5:22, 23, 19.)

How many people today do not actually live all their lives? How many fail to develop the precious talents which they have to their fullest potentials?

Their position is like that of the servant to whom the Master gave only one talent which he buried. His Lord said, "... Thou wicked and slothful servant ... take therefore the talent from him." To those who developed their talents, the Lord said, "... Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things..." But the unprofitable servant he ordered to be cast into outer darkness where there was "weeping and gnashing of teeth." (See *Matthew* 25:14-30.)

God commanded Abraham to "... walk before me, and be thou perfect." (*Genesis* 17:1.) Jesus in the Sermon on the Mount of Olives instructed all who followed Him there, saying: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (*Matthew* 5:48.) These are accepted as charges from divine authority to each member of the Church. Life, therefore, is a constant pursuit of perfection. The discovery and practice goes on continually. Death, itself, opens up new possibilities and a change of environment.

Two scientists of our times express Latter-day Saint expectations succinctly.

Dr. Henry Eyring, in *The Instructor*, writes: "... In the journey of life we are expected to comply with certain ordinances and live in accord with Gospel principles. If we do not do this, we will always regret it. Some choices we make right now are forever."⁴

A prophet of God once declared joy to be the goal of life. Dr. Harvey Fletcher has aptly phrased it this way: "Putting it in mathematical language, one could say that a man's success in living this mortal life is measured by the summation of all the joy for which he is the cause."⁵

^aEyring, Henry, "Now Is Forever," *The Instructor* (May, 1959), page 147.

^bAnderson, L. E., "Personal Teaching," *The Instructor* (July 1952), page 219.
Library File Reference: Living.

Genealogy of Governor John Webster of Connecticut"; I located my father's name in the eighth generation from the governor. I spent weeks in the library copying from that book. Then the Lord stepped in to help me. One evening while reading in the Church Section of the *Deseret News*, the column called "Your Name Is News," my eye fell upon a notice placed there by a sister from Logan, Utah, which read:

WEBSTER—I have a large printed record containing about 25,000 Webster names of those who lived in America. I cannot connect my line with these names and will be glad to make it available to others interested in the American line of Websters.

My heart leaped! I hoped that that was the book

I had been laboring over so many weeks in the library. I wrote Sister Evans by air mail. She replied saying that someone else had also bidden for the book, but she had prayed about it and felt impelled to let me have it. Since receiving that book, I have been able to complete hundreds of family group sheets from its contents and have sent these in to the Genealogical Society for the temple ordinances to be done on the names.

I am grateful for the opportunities I have had to bring the saving ordinances to these wonderful forebears of mine; and my testimony is that help comes to me—sometimes from the most unexpected sources—when I put forth an effort to do the Lord's work. I trust this will be your experience.

Library File Reference: Genealogy.

INTERESTED TEACHERS ARE INTERESTING

A Sunday School teacher recently commented that she thought a certain course was "dry." She said the subject matter lacked timeliness and failed to arouse interest in her students. After some friendly discussion, we came to the conclusion that actually there is no subject that is inherently dull; but there are people who can make any subject boring by acting as dull mirrors of other peoples' thoughts. Such persons are deadly in a classroom. They recite lessons merely by echoing the words of others, sometimes like a worn phonograph record. By contrast, there are "interesting" teachers who absorb vast areas of subject matter through personal study and thinking until the lessons are internalized and made part of their lives. Such persons in a classroom can become truly inspirational.

For example, a "dry" teacher might recite many facts about Jesus—among them the fact that He healed the lame. An "interesting" teacher would show that such facts concern real people today, particularly members of her class. When

the opportunity is ripe, she drives home the point that there are far worse afflictions—of our own choosing—than lameness. She quotes the Saviour when He said it is better to enter into life lame than to have two feet and be cast into eternal fire. (See *Matthew* 18:8.) She helps her students discover how He went about doing good and healing the lame. (See *Matthew* 11:5; *Luke* 7:22.)

She helps her students apply these lessons in their own lives by giving needed perspective to those afflicted with self-pity and by inspiring altruism in those who should lend a helping hand to the afflicted.

The inspirational teacher knows that a child loves and long remembers the meal he eats when he is really hungry. Hence, as conditions suggest, she whets appetites, she garnishes truth with pertinent examples, and she serves her table with artful hands. In short, she leads those who hunger and thirst after righteousness to satisfying answers.

Every Gospel principle has vital interest when taught with direct application to the learner.

—*Lorin F. Wheelwright, Associate Editor.*

(Specially for Gospel teachers and of general interest.)

Library File Reference: Teachers and Teaching.

LET'S READ THE BOOK OF MORMON

Fascinating, exhilarating adventure and inspirational revelation await you if you read The Book of Mormon this way:

1. Note that it is divisible into 12 more or less equal parts.**
2. Resolve to read one part a day and to complete the whole book within two weeks.

3. Read first mainly to get the story—the chronology—the events and happenings. Push yourself with vigor, looking only for the story. Pass over everything else this time. Do not try to understand the details of other things yet.

4. Next start through a second time; and this time find and mark every reference to Jesus Christ in all synonym forms, such as: the Son of God, the Messiah, Immanuel, the Saviour, the Redeemer, the Lamb of God, as well as any passages which clearly refer to Him using the pronoun forms.

5. Having completed the reading thus the second time, read it again under pressure looking for and marking all passages where there are expositions of doctrine, principles, ordinances, and ideas.

If you will do this with a resolute, steadfast, and persistent purpose, as people of character make them-

(For Course 24, lesson of November 10 and 17, "Living with Books"; for Course 15 generally; for Course 29, lesson of December 15, "Contributions of Joseph Smith"; and for all who wish to read The Book of Mormon.)

selves work, you will make most exhilarating and amazing discoveries.

Then you will know why The Book of Mormon is of major importance to the Restoration of the Gospel of Jesus Christ. You will also know why The Book of Mormon is such a friendly and congenial companion to the Holy Bible.

Furthermore you will love the Lord Jesus Christ with even greater wonder, awe, and fervor.

You will know that He is indeed the Christ, the Son of the Living God, and that The Book of Mormon is verily the word of God.

You will agree with tens of thousands of others that these things are true and that The Book of Mormon came to mankind in these important days of history upon the earth, through the gift and power of God.

And you will heartily agree that Joseph Smith, the human instrument in the hands of the Lord in restoring The Book of Mormon, is truly a prophet of God.

Read The Book of Mormon this way, and in a month and a half you will have enriched yourself forever.

—A. Hamer Reiser.

—Reiser, A. Hamer, "Read The Book of Mormon," *Millennial Star*, Vol. 117, No. 4 (April, 1955), page 97.

** (1) Pages 1-49; (2) 49-107; (3) 107-152; (4) 152-194; (5) 194-237; (6) 237-273; (7) 273-318; (8) 318-359; (9) 359-399; (10) 399-435; (11) 435-478; (12) 478-522.

Library File Reference: Book of Mormon.

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LDS Church Schools Today¹

From its founding, The Church of Jesus Christ of Latter-day Saints has sought to educate its members in a knowledge of God and His dealings with men in all of the arts and sciences of the day. In the earlier years of the Church, its schools provided both secular and religious instruction, firm in the belief that it is unwise to educate the head and neglect the heart. With the development of state schools, supported by public taxation and devoted to secular training, the Church has largely ceased to provide instruction in secular subjects except on the college level.

Seminaries

The LDS Church has continued to provide a program of *religious* education for its young people through a unique system of schools which are operated for this purpose alone. Such Church schools, which are located in proximity to senior and a few junior high schools, are called "seminaries"; those adjacent to colleges and universities are designated "institutes of religion." Both of these Church-operated programs are completely independent of the public schools and comply fully with the doctrine of separation of church and state—limiting or prohibiting the teaching of religion in state-supported schools.

The Church currently (1963) maintains 158 released-time² seminaries and approximately 1,200 non-released-time² seminaries, where more than 81,000 LDS students in secondary schools receive daily religious instruction. These seminaries operate in 33 of the 50 states of the United States of America, and in Mexico and Canada.

A similar program of religious education is also provided for Indian members of the Church attending 14 government-operated, off-reservation schools and for those housed in an additional six peripheral dormitories. Another 63 classes are conducted in the Church's Southwest Indian Mission. The Indian seminary program is reaching 3,655 students at the present time.

¹For Course 11, lesson of November 17, "Present Church Program of Education"; and for lessons about educational programs in the LDS Church, particularly religious education.)

²Excerpted from *Announcement of Programs* (Unified Church School System), June, 1963; Brigham Young University, Press, Provo, Utah.

Released-time seminaries operate where students receive permission from their schools to attend seminary classes during regular school periods; nonreleased-time seminaries operate where students cannot be excused from their regular school classes to attend seminary but must attend at a time before or after regular school hours.

This program is expanding rapidly to reach more and more of our young people. Impressive evidence of this is the map on the opposite page, indicating the growth in number of seminary students between 1953-54 and 1961-62.

Institutes

On the college level, the Church maintains 39 full-time and 96 part-time institutes of religion to serve the religious needs of Mormon students who are attending other than Church-operated institutions of higher learning. These institutes of religion are located adjacent to college and university campuses in 18 states and in the province of Alberta, Canada.

Ward Education Committee

Education committees are organized in each ward under the direction of the bishop. They consist of three or more ward members whose assignment is to do all in their power to see that every member of high school age is enrolled in a seminary, to direct the organization and function of car pools to provide transportation for those students in the non-released-time seminary program who meet before their school classes in the morning, and to encourage all LDS youth in colleges and universities to participate in the Church program of religious education where it is available in connection with the institution of higher learning they may be attending.

Secular Schools

In the Mormon colonies of Juarez and Dublan, Mexico, the Church maintains a system of elementary schools and a secondary school called Juarez Academy. Also, the Church maintains 18 elementary schools in various other parts of Mexico.

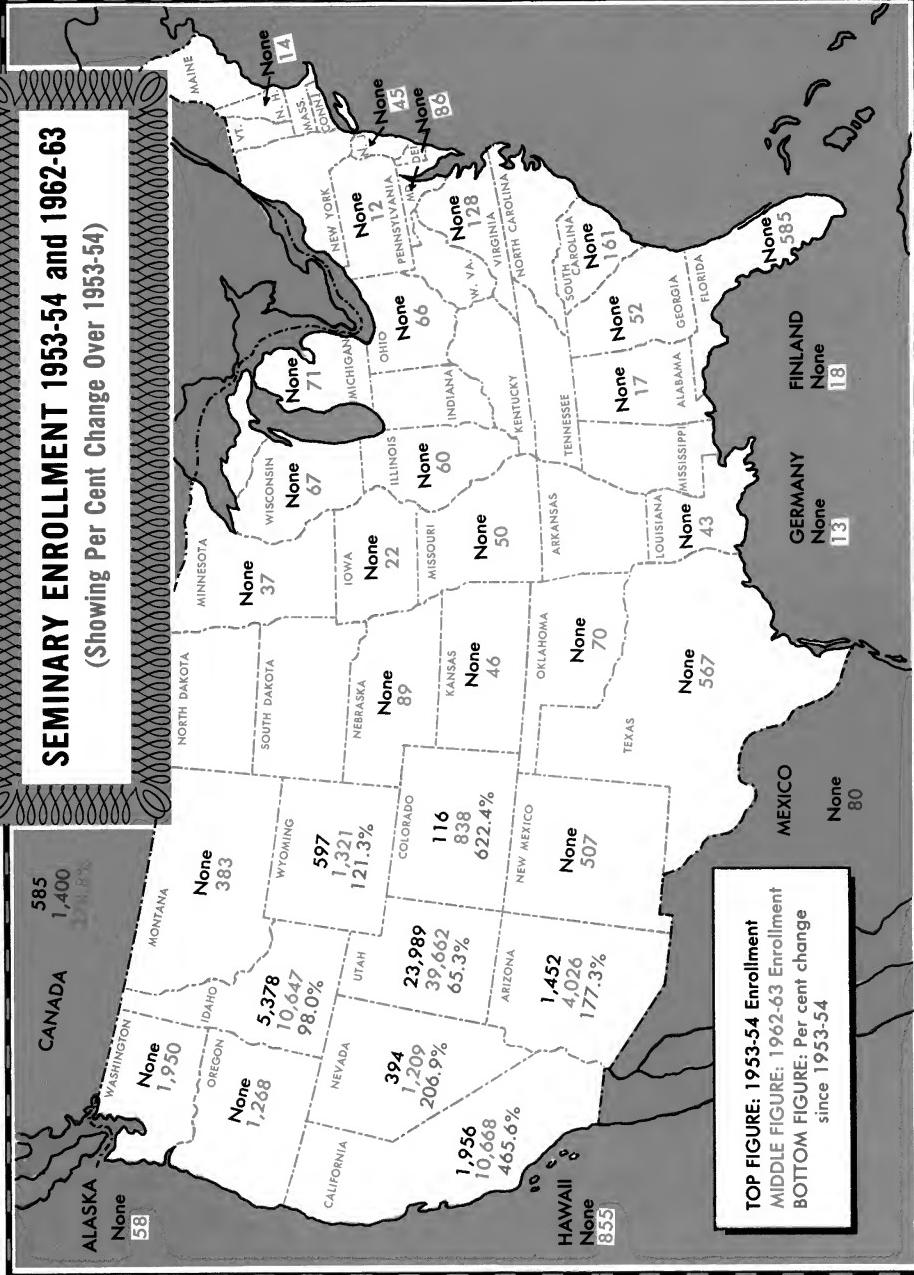
Institutions of higher learning maintained by the Church are Brigham Young University at Provo, Utah; Ricks College at Rexburg, Idaho; and the LDS Business College in Salt Lake City, Utah.

In addition to the foregoing system of schools (named the Unified Church School System), the Church has established in the Pacific Islands under the direction of the First Presidency, the Pacific Board of Education through which the Church College of Hawaii has been operating for the past six years at Laie, Oahu. In addition to this, a number of secondary and elementary schools are operated by the Church throughout the Polynesian Pacific and New Zealand.

The ultimate purpose of the Church schools is to provide a program of secular and religious education that will promote man's utmost well-being—his joy and happiness—not only during his mortal life but for the eternities of immortality as well.

Library File Reference: Schools, Mormon.

SEMINARY ENROLLMENT 1953-54 and 1962-63
(Showing Per Cent Change Over 1953-54)



TOP FIGURE: 1953-54 Enrollment
MIDDLE FIGURE: 1962-63 Enrollment
BOTTOM FIGURE: Per cent change
 since 1953-54

Warrior's Wisdom

Eddie Rickenbacker was close to the Lord long before

He had completed his press conference at the airport, and I was now driving him to a downtown hotel.

Captain Edward Vernon (Edie) Rickenbacker had been questioned about subjects ranging from Cuba to Korea and from foreign aid to the federal debt. He had shot back with the tough frankness of a battle-scarred old warrior, which he is. He had backed his statements, often blunt and sometimes seemingly extreme, with impressive facts.

Now as we rode through the night, we chatted about his exciting past. It was only about a 15-minute drive, so there was little time for details: about his early days as an international automobile racing champion, his many brushes with death as America's air ace in World War I during which he shot down 22 enemy planes and four balloons, his pioneering as a peacetime pilot, his 18 years as owner of Indianapolis Speedway, Inc., his more than two decades as a successful president of Eastern Air Lines, and his harrowing experience with seven others forced down in the Pacific during World War II and drifting for 21 days on three little rubber rafts.

"Captain Rickenbacker," I asked, "of all your experiences, which do you think has been the most significant?"

He paused. Then reflected: "Well, I suppose I would have to say those days on the raft in the Pacific."

I recalled reading the installments of his account in our local newspaper 21 years before. I re-

membered how the seven men on the rafts (one of them had died) had read the New Testament together and had held morning and evening prayers.

Then I said: "You must have really got close to the Lord during that experience."

His quick retort I hope my two sons, 10 and 6, will never forget. (They rode in the back seat.) "I was close to the Lord long before I was lost on that raft," he snapped. His leathery voice became reverent. "I don't wear my religion on my cuff. But it is there, deep. Every night I get down on my knees and thank God for the blessings of the day."

Our younger son kept tugging at me with whispers. "Dad, give me a piece of paper," he repeated.

"Captain Rickenbacker, my boy wants your autograph," I said as we neared the hotel.

"I'm not going to give him an autograph," he growled. "He'll just lose the paper." Then he spoke as a kindly grandfather: "But I will send the boys something I think they might keep, copies of one of my books. When we reach the hotel, will you give me their names and address?"

I obliged, and the 73-year-old war hero, slightly stooped, limped toward the elevator.

Much of the next day we spent with the hard-driving Captain. He moved through a long press conference and a civic luncheon (where his address drew a standing ovation).

He spoke admiringly of the Mormon Pioneers. "I flew last night in a jet over much of their trail," he said. "They were real men. They



came on their own. They had no government subsidy."

About a week after we had bidden Captain Rickenbacker farewell, there arrived from his office, that of the chairman of the board of Eastern Air Lines, New York City, two copies of his *Seven Came Through*. Each book carried the boy's name with the Captain's signed greeting.

Together the boys and I have since been reading the story of that "most significant experience." In the book's introduction by W. L. White, we learned that Captain Rickenbacker became fatherless at 12; how, the day after the funeral, he got himself a job in a glass works for \$3.50 a week.

We read how the Captain and his mates, thirsty and hungry and raw, writhed through long days under a searing sun, with sharks often bumping away at their small rubber rafts. We read of their many battles with the elements, with gnawing death. The Captain never lost faith that they would be rescued.

My sons should remember that story. I hope they will not forget the veteran warrior's example and statements on being self-sufficient, on not getting soft. Most of all, though, I would have them remember his words: "I was close to the Lord long before I was lost on that raft. I don't wear my religion on my cuff. But it is there, deep."

—Wendell J. Ashton.